The Universalist Leader

Boston and Chicago

September 13, 1924

Pacific School of Religion
Berkeley, Calif.

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Universalist Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).

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(July, August, September, 1924)

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THE UNIVERSALIST LEADER is published every Saturday at Two Dollars a year.

ENTERED as second class matter at the post office at Boston, Mass. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized on July 8, 1918.

POSTAGE prepaid in the United States and Canada. Receipt of subscription is indicated by change of date on the address label. Unless notice to discontinue is received it will be assumed that the subscriber wishes his name to remain on the list.

CHANGE OF ADDRESS—When a change of address is ordered, both the old and the new address must be given, and such notice sent to 176 Newbury St., Boston, Mass.

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Tel. Back Bay 4036

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THE
Universalist Leader

Two Dollars a Year | 106th Year | New Series | Vol. XXVII | No. 37

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1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, Jesus Christ.
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Neither this nor any other precise form of words is required as a condition of fellowship, provided the above principles be professed

Editorial

THE PUPPY AND THE HOT PLATE

EVEN a puppy that burns his nose on a hot plate is aware of something to avoid in future," remarks the *Weekly Westminster* of London rather caustically.

And this is apropos of the late war, the military mind, and the revelations of Jean de Pierrefeu of the French General Headquarters Staff in his book "Plutarch Lied," which has had a sale of three-quarters of a million in France and is still going strong.

"The combined wisdom of all Europe's military castes based on the knowledge they had accumulated in half a century" merely resulted in an immense amount of military floundering, for nothing turned out as expected and for a long time nobody in command knew what he was doing.

"Glorious victories were won by blind chance," says H. M. Tomlinson in his review of Pierrefeu's book, "and overwhelming defeats turned on incidents so trifling, unpredictable and silly that charladies might have done just as well as staff officers."

This is the thesis of Jean de Pierrefeu—and to prove it he cites line and page, dispatch after dispatch, campaign after campaign.

His attitude toward the General Staff may be illustrated by this one quotation: "It is notorious that in all its branches the military mind has, with rare exceptions, produced nothing but routine, inertia and fear of responsibility."

Fair? Hardly—certainly not as applied to the men who represented the United States.

But what the book does is to drive home to everybody what has been obvious to a few despised civilians, that the world is changing so rapidly that we can not rely on armies and navies for the protection of our country.

Nobody before the war, as this review points out, had ever thought of a war of "continuous front." All military plans assumed a center with a right and left wing. Then the talk turned to "a break through," or "a war of attrition." "Both notions could be contemplated gravely only when realities were ignored."

The great truth of the war is that preparedness is the worst kind of unpreparedness. It lulls us into a false sense of security from which we may be awakened some day by one or two new incendiary bombs which can destroy a city in a few hours.

The thing that the war has burned into our minds is that we must prepare for peace instead of war, develop international institutions to preserve peace, create in our peoples the mind for peace, and take the economic precautions which make for peace.

Constructive peace work need not be associated with disparagement of our military establishment, ingratitude for services rendered, or ignoring the realities which still call for trained men and skeleton organizations.

But the trained men, we are sure, will not think us presumptuous if we remind them that "peace fanaticism" would not be so rampant if they were a little more modest in the claims they make as to what they can do in case of war and if they talked less enthusiastically about war being inevitable. Most of us who have read the history of the late war are like the puppy with the hot plate.

* *

RIGHT AND WRONG RECREATION

AN immense amount of interest in amusements has been displayed by church bodies.

Some churches have carried on propaganda on the subject of recreation from the negative standpoint. They have said dancing, card playing and theater going were wrong. Other churches have disagreed with them. There have been controversies, too, between different groups in the same church denomination.

Church pastors and members have been active, also, in matters not open to question except to those who believe that churches should not occupy themselves with any non-ecclesiastical efforts. They have taken part or taken the lead in campaigns to clean up disreputable dance halls, bootleg resorts of low type and other undesirable places of entertainment.

Church workers, too, have added their word to the warnings of child hygiene specialists against the eye-strain involved in too much attendance at moving pictures, the risk of infection in allowing children to spend their leisure hours in crowded places, the digestive disturbances likely to result from too frequent ice cream sodas and irregular eating of any kind, and the dangers to health in late hours and intense or continuous excitement.

On the positive side churches have long been doing valuable work in recreation. Who has not seen in

days past the rural community where the church socials, the Sunday school picnics and the church meetings were the chief innocent amusements and among the most important aids to neighborly intercourse? In great cities, too, churches have provided friendly relationships and simple pleasures for lonely newcomers as well as for long connected members of the congregations.

But it is only recently that churches have begun to wake to the full significance of what they have been doing, to the meaning of recreation for adult and child.

To the grown person recreation should be what the word implies, re-creation—renewal of energies. To one whose ideal is to spend himself in service, who in the words of the old German mystic says, "I would be to Thee, O God, what a man's hand is to him, an instrument to do Thy will," it means an endeavor to keep himself in the best of physical and mental condition to be a useful tool. It means, too, finding joy in spiritual exercises, in the works of God in nature, and in contacts with fellow men and with their noblest products in music, art and literature.

To the child the importance of play is beyond measure. It means growth, the gaining of life.

Requisites for play activities are simple. For the little child the first is the mother. As Joseph Lee says, she is instigator, audience, playmate, play-ground and apparatus. If his own mother is dead and he is to have his rightful development, a substitute mother must take her place.

As the child grows older he must have play space in the house. If he can not have a separate play room of his own, he needs at least some place where his right to play is recognized, where he is not always being hushed up and moved out of the way of his elders. He needs a play box where he can keep his toys and which can be used to teach him order and responsibility.

He should have a few simple, well-made toys, including above all things those which encourage activity, those which he can "hammer and cut and melt and put together, burn, color and otherwise deal with as his soul leads him." He should have also by possession or access what will introduce him as his development permits to the world of music, art and literature.

Very desirable for him, too, are clean pets, big or little. Lessons of kindness, fair play and reliability can be learned through caring for these. The child can have tiny pets even in a city flat. A group of children in a tenement district in New York found intense joy in the rearing of an earthworm.

Active outdoor life is a physical and an emotional need of the child. Hiking, swimming, skating, athletic games, the hardening of the body through exercise and exposure to the weather, the general spirit of "out-of-door mindedness," of appreciation of the beauty of the world about them, all have an important part in the life of children.

Group play, games and activities are essential. They keep the child from day dreaming and shut-in habits, and teach him that he is a social being, that he must play fair and must consider the feelings and the rights of others.

Selection of playmates is never to be neglected. Nothing is more needful than to know what children your child plays with, as well as where they play and what they play. Playmates are necessary. The solitary child lacks much of the preparation required for life. But unregulated play relationships may give him vicious companions, experiences and habits.

The child needs opportunity to form helpful friendships and protection from harmful associations. This means infinite care and constant but unobtrusive watchfulness during the early years.

Pains must be taken to give the child the right recreational life, but the reward is great. Such a life makes for health and vigor of body and mind, steady nerves, courage, endurance, fairness, friendliness and joy in living.

E. W. D.

* *

PRAYER

THE first two articles in the *Atlantic Monthly* for July have to do with prayer. This fact is significant in itself: that a purely literary magazine should discuss at length a purely religious subject. Both authors advocate prayer, though the first would reject the prayer of petition and confine prayer to communion, aspiration and confession; and in his final sentence he practically negatives his whole argument. "The Devil is the ghost of primitive man, and God is the unborn life of the world that is yet to be." According to this definition common sense would reject prayer entirely. What sense is there in praying to something that has ceased to exist, or something that has not yet been born? The second article is a rather ridiculous attempt to prescribe a spiritual "daily dozen," guaranteed, if faithfully followed, to engender spiritual health as similar physical exercises might be guaranteed to secure physical health.

Thus are added two more essays to innumerable others which have attempted to give a reason and a philosophy for prayer. But prayer does not need a philosophy. One no more needs to understand just how prayer helps him before he can get help by praying, than the little child needs to understand just how milk can nourish him before he can gain strength by drinking it. He drinks and is nourished. Man prays and is strengthened. That is enough for either to know.

Man is a praying animal. Other animals no doubt also pray. Many a dog worships his master as sincerely as the master worships God. And a good master can do more for the dog who loves him and desires to serve him than he can for a growling, greedy, vicious brute that snaps at the guiding hand. So the good God can do more for the man who loves and serves than He can for the one who snarls and disobeys.

In other words, prayer is an attitude of the soul. What one gets out of life depends largely upon his attitude toward life. Two men go out for a walk on a summer day. One has his mind and heart wide open to the incoming of all healthy influences. As he tramps along he whistles back an answer to the bird singing in the tree-top; he rejoices with the cattle cropping the luxurious meadow; he laughs with the laughing children; he is glad for the beauty of sunshine sparkling on brook or lake. That man comes

home invigorated from his exercise. The second man is ugly and out of sorts. If he hears the bird he would like to wring its neck; the cattle are so many ugly, fly-tortured animals; the laughter of the children ceases at his scowl; the sparkling sunshine only makes him mop his brow and complain. That man returns tired and uglier than ever. The difference has been only one of attitude.

God showers manna about us all the time. One man stands with his bowl right side up and gets it full. The other stands with his bowl bottom side up, and gets a little on the outside of his dish in spite of himself, but nothing in comparison to what the first man gets. Prayer is keeping the bowl right side up.

"Pray without ceasing." If prayer means words, that is impossible. If prayer is an attitude of the soul, then one can always pray. Words, music, the church, the ritual, may help one to acquire the right attitude, but they are not prayer. They are only helps to prayer. Prayer is the right spiritual attitude toward the Giver of all Good.

F. O. H.

* *

THE JAPAN MISSION

THE Board of Foreign Missions has issued a call for $7,500 before Oct. 1, to enable it to close a financial year without a deficit.

To bring missionaries home, to send missionaries out, to deal with all the new problems of a critical year in foreign mission work, the Board has had to have faith, go ahead and make large expenditures.

They depend on us to back them up.

We must not fail them at this juncture.

* *

THE MORALITIES AND CITY MANAGEMENT

THE taxpayers of Knoxville, Tenn., have been given a rebate on their 1924 taxes paid or unpaid—the total amount handed back being $280,000. This amount of money was saved by the city manager administration which began Oct. 1, 1923. The *Christian Science Monitor* remarks that "this is the first time, so far as Knoxville knows, that any city in the United States or elsewhere has paid a dividend to its taxpayers, *i. e.*, its stockholders. . . . The tax rate will be reduced from $2.44 to $2.196, including a 20 cent tax for payment of interest on a floating debt of $3,850,000 passed on by the previous administration. This record spells efficiency. It means not only business ability, but it also denotes loyal daily and hourly application of business and financial knowledge to the interests of the people of the city."

The time is rapidly coming in this country when we will stop electing mere politicians to handle the intricate and difficult problems of city government, and when we will recognize that it is cheaper to go after the best brains and character available to run the business of a city and pay high salaries to get such service.

Many cities are staggering under heavy burdens of debt and taxes because they have followed the old way and allowed politics or special interests to reign at the city hall. This is bad enough, for it drives people away from the city, but, what is worse, such cities pay for their folly in a high death rate, which fact, when once understood, comes home with tragic force to every citizen.

We lose our boys and girls, or we let them grow up half-trained and exposed to insidious temptations, and we pay out large sums needlessly because of incompetent or dishonest government.

Knoxville shows us the better way. In going after Louis Brownlow, former City Manager of Petersburg, Va., and former Commissioner of the District of Columbia, it went after one of the best men to be found anywhere.

The experience of Knoxville is an object lesson for all of us.

The Churches of the United States owe it to themselves and the interests in their charge, to inform themselves on this subject.

Just as it is highly moral to pay our taxes cheerfully, it is highly immoral to go on ignorantly paying for what we don't get, don't want, or ought not to have.

* *

A HORRIBLE END

BECAUSE of what we must say in our last paragraph we do not mention his name in our first. But we write of one of the great scientists of the world. "Three weeks ago," writes a friend, "I was a fellow guest with him in a delightful excursion to the Orkney and Faroe Islands. Among a company which included many men whose names are household words in England he was easily the most memorable figure. His spirit was as joyous as his learning was profound, and none of us will forget the delight with which he led us."

At the age of twenty-three he was a professor of Natural History in a prominent university. At sixty-six he was "one of the world's foremost experts on deep-sea life." His Government had entrusted him with important tasks and loaded him with honors. He was knighted in 1922. A wealthy man, he founded a chair of Geology in a university in 1916 at a cost of $50,000, in memory of his son who was killed in the war, and two years ago gave $100,000 for a building for the Department of Geology in memory of his second wife.

Then his only and beloved daughter became engaged. On the night before her wedding he arrived in London, registered at a hotel, had his dinner, went out for a stroll, encountered some one, and registered at a poor, mean, little hotel near by. In a short time his terrified companion came running down the stairs exclaiming, "The gentleman is dead."

On the wedding day the papers told the pitiful and sordid details of the way a great and honored man met his death.

What price would he not have paid to prevent it? Once it was in his power to do so. Retribution, sharp, quick and terrible, followed his sin. Nothing can make clearer the terrible nature of all retribution.

It shows again also how the innocent suffer with the guilty, how in our self-indulgence we make dagger thrusts at our beloved.

It makes us fear to violate the laws of God. If we can not be good from higher motives, then let us "fear God and keep his commandments."

Cruising in Convalescing Countries

XII Correcting Perspectives

John van Schaick, Jr.

A VISIT of the kind we are making is of enormous importance to an editor in helping him "build his background." On every side he gets facts which enable him to correct his theories and his perspective.

In America we are inclined to say that England thinks this or France wants that, with the underlying assumption that both countries are more or less a unit. Sometimes this is true, but not often.

We go to England and read the *Morning Post* or hear an address by the Duke of Northumberland, both ultra-conservative. Northumberland is reported as down on the Irish settlement, down on Indian reforms, down on the new equality of the different nations which make up the British Commonwealth, down on workingmen, down on the Dawes Report. and for keeping the German down, so that he can't be a competitor in trade. We get our idea of Conservatism from speech of this kind.

Then we are invited, as we were the other morning, with the members of the American Seminar, to the home of Lord and Lady Astor in St. James Square, and get an entirely different view of Conservatives. This is what happened:

Some seventy people walked up the great staircase of the Astor home to the large drawing room on the second floor overlooking the square. The room is so large that seventy more would not have crowded it. Into the company, with a Roosevelt rush, a little lady full of fun suddenly hurled herself, talking loudly, and shaking hands right and left. Soon she mounted a chair and made an impromptu speech. This was Miss Nancy Langhorne, late of Virginia, now Lady, or Viscountess, Astor, the first woman member of the House of Commons. She attacked socialism, poked fun at the Labor Party, chaffed Mr. Mallon of Toynbee Hall, grew serious, and said that the conquest of the individual human heart and the application of Christ's social principles is the main thing after all. She said that she knew her maiden speech in Parliament would be read if none of the others were, so she spoke on "Temperance," and the first speech of her American trip for the same reason she devoted to the League of Nations. But if she is against socialism, she is more against Conservatism of a certain kind. As Northumberland is a right wing "Die Hard" Conservative she is a left wing Conservative. She is giving her parliamentary life to wages, to hours of labor, to better housing, to public health, temperance and world peace. And she openly declares that the man she goes to for help on economic questions is Mr. Mallon, whose party she ridicules. Will she vote to put the Labor Government out to put some of the other people in? She will not—just now at any rate.

When the social service, better education, public health people want to have a meeting of unusual importance they go to Lady Astor to get her house and her help.

Then we heard Viscount Astor, heir to the oldest great fortune existing, for the old rule, "three generations from shirt-sleeves to shirt sleeves" works now in England much as in America. Death or inheritance taxes absorb a fortune in three generations.

Just what is this young nobleman interested in? Popular education, democracy, world-peace—and now above all else in temperance. He is giving his money, sacrificing his political career, devoting his time and strength to local option, fighting for the temperance bill which some of the Bishops have been fighting against. He talked to us of the terrible power wielded by the liquor interests in politics, explaining the respectability of the business in England and showing that the one great step possible is to destroy the element of private profit, making the liquor business a government monopoly and permitting towns to vote it out altogether. Their enemies among the Conservatives say the Astors are not Conservatives and will have to leave the party. Their enemies among the Radicals say they are old-fashioned, Lord and Lady Bountiful people of the best sort, but not up to anything fundamental. In my opinion when you get a rich man or a poor man to believe and declare that the interests of everybody are above the interests of anybody he has crossed the Rubicon. He has made the great decision of life.

The papers have recently been full of another Astor incident. Mr. Charles Sims, R. A., painted a portrait of the historic occasion when Lady Astor was introduced into the House of Commons, the first woman to take her seat, although I believe an Irish Countess had been elected previously and spurned the office on account of her adherence to De Valera. Going up a staircase in the House of Commons the other day, we came upon this painting, showing the House, the crowded galleries, Lady Astor in the center with her sponsors, Mr. Balfour and Mr. Lloyd George, on each side. The First Commissioner of Works evidently gave permission to hang it; he forgot that the Lord High Chamberlain, dating from the twelfth century, had to be consulted. It gave opportunity to members to protest, and the Prime Minister to be interpellated.

He replied: "Obviously this is a matter which ought to be dealt with in the most decent and proper way possible. We will do our best to do that."

This means that he will refuse to allow the matter to come up, and that Lord Astor will have the painting taken away during the recess. Our grandchildren may see it hanging again where I saw it this week.

Lady Astor remarks that it is a matter of complete indifference to her what they do, which is more feminine than truthful.

All the parties here as in America are split. Ramsay MacDonald does not think or act like "the wild man of the Clyde." Rich old Liberal industrialists can not possibly agree with a Coal Report just issued under the name of Lloyd George. McAdoo is not Smith, and Lodge is not Coolidge, here any more than in the United States.

One day the past week was devoted entirely to

hearing members of the Labor Party. Mr. George Lansbury, M. P., came down to Toynbee Hall in the morning and we went to the House of Commons, took over a large committee room, and heard Mr. J. H. Thomas, Colonial Secretary, Mr. Charles P. Trevelyan, Minister of Education, the Rt. Hon. William Adamson, Minister for Scotland, J. H. Clynes, Food Controller during the war and now leader of the House, Mr. Jowett, First Commissioner of Works, and Mr. Stuart, Parliamentary Secretary of the Scottish Board of Health.

Our plan for tea on the terrace of the House of Commons had to be abandoned, as Philip Snowden was presenting Labor's elaborate scheme for new roads, new power development and other public works to reduce unemployment and get great important public projects accomplished. It was a field day. Crowds surrounded the entrances. Long lines of people were waiting for hours to work their way into the galleries. We were conducted up the stairs to number ten committee room overlooking the terrace, usually so crowded, but this day so deserted because of the interest inside. The seats in number ten were benches arranged in tiers much like government and opposition benches in the House.

Mr. Lansbury in the morning had been somewhat critical of his party associates, but more critical of the system under which they had to work. The ministers in the afternoon spoke in a jubilant tone of their opportunities and prospects. There never had been an election since the Labor Party had been organized when they had not gained in power. Now they had "come to office, not to power," as they had one-third only of the membership of the House. They were glad to have office because it showed that Labor could face responsibility and govern. It shattered the old tradition that only those born to it could show political governing ability. As Mr. Clynes put it: "We have proved to the country that we can do what people said could not be done. We can handle international matters which Liberals and Conservatives asserted lay beyond the ability of the labor mind." And then he added: "By taking office, we have fastened on the Labor mind a greater sense of responsibility and an understanding of what a big task government is."

Mr. J. H. Thomas and Mr. Adamson both said that Labor is not clinging to office, that if the old parties want to turn them out they are ready to meet them "on the hustings," and are convinced Labor will come back with increased power.

If Ramsay MacDonald succeeds with the present London Conference on Reparations, it will enhance his reputation and the standing of his party. All England in this is supporting him, except one section of the Die-Hard, Imperialistic press represented by the *Daily Mail* and *Morning Post.*

Though there are projects up involving hundreds of millions of pounds sterling, though Labor helped by Liberals has put through the Housing Bill, though the London Conference occupies the stage, when an election comes it may come over Ireland, for Labor and Liberals together will insist on standing by the Irish settlement of last year.

It is only thirty-three years, as Mr. Clynes pointed out to us, since Keir Hardie succeeded in uniting various labor groups into the Independent Labor Party, only twenty-three years since the National Labor Party was created, and they now are nearly 200 strong in the House of Commons.

One who sees the new ministers in action or who hears them talk is impressed with their ease of manner, their poise, their confidence, their ability. Once in a while a glaring slip in language occurs, but they get themselves in and out of a room, and address an assembly, much like any gentleman. And there does seem to be a burning conviction underneath. And the way they refer to other parties and other party leaders is interesting. There is plenty of hard fighting, but with it considerable interchange in private, which makes for better understanding. It is not a bad thing to have four hundred Liberals and Conservatives and two hundred Labor leaders sitting together in one great Parliamentary Assembly which is also one great Lawmakers' Club.

Mr. Lansbury's address impressed us with the importance of making the governmental machine modern and effective. If government must be entrusted with increased powers, antiquated processes must be scrapped. We are just beginning to sense that in the United States. If government breaks down handling post offices, for example, is it because it is an impossible task for government, or because we have a poorly organized postal service?

Lansbury, who is a most interesting figure, wants to introduce a committee system into the House of Commons, so that every member there will have a real job. And like other Labor men he is restive under a system which makes Ramsay MacDonald and the Cabinet the government. He wants more democracy in a democratic government.

Trevelyan was the one rich man's son who spoke to us at the House. There are noblemen and rich men and "intellectuals" as well as horny-handed sons of toil in the British Labor Party. Trevelyan is a son of the historian, whose books are read so widely in the United States. His whole heart is in his job of creating more chances for schooling, elementary and university.

Jowett reminded us that as Commissioner of Works he had charge of all the parks, all the palaces, all the public buildings in the United Kingdom. But he has done nothing revolutionary. First, last and always this old British government is a government of law, and their radicals as well as their Conservatives seem to respect law. There isn't the slightest indication of their going the way of Russia, loud as some of the Communist orators of Hyde Park may talk.

Adamson and Stuart particularly spoke of their affection for the United States. No polished nobleman descended from William the Conqueror or Harold of Hastings could have put with more delicacy their desire to learn of us as well as share with us what they had discovered.

Our religious perspective also is corrected by new contacts. We thought we knew something about Congregationalists. Then we heard the Rev. W. E. Orchard, D. D., pastor, or rather presbyter, of King's Weigh House Church. Here is a Congregationalist who opposes Protestantism and embraces Catholicism.

His church paper is the *Free Catholic*. Here is a modernist clinging to the oldest of forms. Here is a High Churchman who, because he is in a Free Church, can out-high-church the highest of them. When we hear him, he preaches on "The Reserved Sacrament," and at the head of the Church Bulletin is this notice:

> *The Reserved Sacrament.*—The Blessed Sacrament is perpetually reserved in this Church, but in accordance with our general policy not to impose forms or conditions of worship on those who are not prepared for them, the Tabernacle is removed during Public Services. But to those who desire a place of Quiet Prayer or to adore our Lord in His Sacrament, this Church offers the hospitality of the very Presence of our Lord. If the front doors are closed, access for purposes of private devotion can generally be obtained by the Club Entrance.

Reserving the sacrament, let me say for my unenlightened friends who have not an Oxford Dictionary handy, is "to retain or preserve (a portion of the consecrated elements) for certain purposes."

The English papers lately have been full of articles on the subject. The Church Congress (Anglican) has just had a long struggle over it in which the High Churchmen were defeated except in the motion to reserve for the sick.

It means that Orchard and the High Church Anglicans take the Catholic view that the bread and wine contain the real body of Christ and that it is helpful in worship to have the sacred vessels, or "Tabernacle," containing the elements perpetually displayed upon the altar.

There were four Church of England priests in Orchard's congregation last Sunday. His church was filled (galleries excepted) with intelligent looking people who took part in the services, and most of them were young people. Many things made us think of a Roman Catholic service. Dr. Orchard preached with power. Whether I should put him into a book on "Living Masters of the Pulpit," I doubt. But to do him justice you have to understand that he believes in the social implications of Christianity, in applying Christ's gospel to the uttermost, but believes just as strongly that right doctrine and right worship are the only ways by which men can get strength to do it. Ordinarily I should speak of the waste of time in giving one's life to transubstantiation. I think Orchard's perspective is awry. His weakness is an apparent assumption that there can be no mysticism but the mysticism of the reserved sacrament, no path to communion but his path. But my own perspective will be all out of focus if I fail to understand the kind of *rara avis* Orchard is. When one sits in his church one feels that he is in a house of God. When one hears him preach, one realizes that here is a man of God. Yet when one sees him at Toynbee Hall answering the questions fired at him by the members of the Seminar he does not seem big. He seems agile. He has a pat phrase tucked away with which to answer every question. One is convinced that he is right in his contention that we need communion in order not to get weary in well doing, but very one-sided as to what communion is.

London, July, 1924.

The Reconstruction of Theology

VII. The Significance and Value of Prayer

John Murray Atwood

THE object of prayer is consciously or unconsciously to find God—the living God whom we have endeavored to interpret in previous papers. True prayer *is* finding Him. It is not securing physical benefits that otherwise would be withheld; it is not persuading Him to alter the apparent decrees of the physical universe; it is simply finding Him, possessing thus His life, His fellowship and blessing and power. From the beginning men have thirsted for the living God; as the oft-quoted words of Augustine expressed it, "Thou hast made us for Thyself and unquiet are our souls until they rest in Thee." This is the object of life, though men may not have known it—of all their seeking, striving and even sinning (!)—to discover and know God. Not, we hasten to add, as an end in itself—God even is a means to an end!—but in order that men may live usefully, truly and fully. Prayer thus satisfies at once the deepest longing and the profoundest need of man. This is why in its true essence it is a permanent element in all religion.

The Popular Conception

The foregoing is of course a dogmatic assertion. We state it positively at the outset that there may be no misunderstanding, in view of what follows, of our position. The common notion is quite otherwise. From the popular standpoint, prayer is mainly petition for whatever, material or spiritual, one very much desires. There are other elements involved—confession, thanksgiving, praise—but the value of prayer is held to turn largely on whether or not one's urgent requests are granted. To believe in prayer is to hold that God can do what you ask. How often it has been quoted to us as authoritative and final, If ye shall ask anything of the Father, He will give it in my name. To doubt that was to disbelieve in prayer. If God does not grant the things asked, it is because for some inscrutable reason He does not deem it wise, or very likely the petitioner lacked faith. The explanation for failure of prayer in this sense is always ready and—childish.

The belief underlying this was the primitive notion that God can do anything, no matter how irrational or impossible. The principle of cause and effect may be ignored, and the operation of forces according to law set at naught. God was the great magician. This conception was not to be wondered at in the uncivilized man. But it was modern theologians who taught us, and who still insist, that to believe in the power of such a God to answer prayer is to have faith in the supernatural! The strange thing is that they do not seem to comprehend that what they call faith in the supernatural is what men in all other relations

term belief in magic. The religious name does not change its significance.

What Is Needed

This is why so many earnest souls have trouble with prayer, that is, prayer in the more Orthodox understanding of the term. It is out of harmony with their knowledge and experience. So thousands, trained in religious homes, reacting from this conception, discard prayer altogether. As the Germans put it, they empty the baby with the bath. For it stands to reason that a practise which has expressed itself in all literature, in the finest psalms and hymns, that is so universal, has an element of permanent value.

What is needed is an apprehension and statement of what that value is. That is our endeavor. We hope also to indicate incidentally the importance of that historical spirit that judges any belief or practise according to the current conceptions and customs of the period and place amid which it arises, and also is able to distinguish what is the enduring essence of any religious act and those associated transient forms and interpretations that must be credited to the limitations of any given period or place.

The Evolution of Prayer

A very brief consideration of the conditions under which prayer arose and first took form will help to explain why this crude idea has persisted. In the beginning man had no comprehension of how near God was to him, or even that he was groping about to find Him. He did not know there was a God. He discovered what answered for God not within himself but in the natural powers about him.

> "Lo, the poor Indian, whose untutored mind
> Sees God in clouds or hears Him in the wind!"

He feared these superhuman forces about him. No one is such an abject slave, so helpless before the powers of nature, as the so-called free, primitive man. They control for him the very conditions of living. As soon as ever he imputed to them any kind of character, his great desire was to win their favor, to avert their evil influence and secure their help. For him it was a necessity. He had to deal with these forces in order to live. So he offered to these powers or gods what he valued most—even the offspring of his own body. The late Robertson Smith has labored with great research and characteristic insight to show that the early Semites as well as many other primitive races were totemistic (considering animals and other objects as their ancestors and gods), and that the object of their sacrifices was not to propitiate the gods but to renew their communion with them. But he has not been able to persuade students that, whatever joy or happiness came in time to mark the feasts and sacrifices of the savage, fear was not predominatingly his religious motive.

Magic in Early Religion

With the sacrifice was invariably associated some form of "prayer." Certain word charms, magical words and enchantments were held to have especial efficacy in influencing the superhuman powers. Probably the first prayers were little more than the pronouncement of enchantments. There were also sayings or names that were forbidden or tabooed for fear of disaster. Witness the Jews' avoidance of the use of the name of Jehovah long after they had left savagery and even the tribal life. *This*, it is to be noted, *was magic*, which is inevitably associated with early religion because it is universally a part of the mental attitude of primitive man. And it is still part of the mental make-up of thousands in this scientific age because they reason no better than the savage. They hold alike with him that things that chance to be associated in their mind (experience) are causally connected. The Zulus who noticed that a missionary usually carried a raincoat before a storm, and in a time of drouth sent for him and begged him to bring his "rain-producing coat," illustrate this kind of logic.

It is amusing how priests and theological apologists have endeavored to differentiate magic, as such, from that involved in religious practise. When one sought to control the supernatural powers by this means for his own private ends—to exploit this supposed occult influence—it was magic, the black art. But when *according to exactly the same principle* he endeavored by the use of the right words or acts, in prayer or otherwise, to influence Deity, that was religion.

The Priestly Conception

The priestly idea is obviously closely associated with all this. The traditional theory of the priest is of one who has special influence with God such as the layman does not possess, because just as the magician has private knowledge of the mysterious art so the priest alone knows the right words and prayers to utter, the proper ritual to use and sacrifice to perform. These make his intercession efficacious. This conception of the priest stands, whether you derive him origially from the medicine man or shaman who had his secret knowledge and power with the spirits, or from the attendant of the ancient shrine who acquired his influence from the fact that he alone knew the customary and therefore proper ways to approach the local deity. The theory of delegated apostolical power which characterizes the Romanist and High Churchman among Christians is essentially a graft on this priestly idea in order further to magnify the power.

The Persistency of the Earlier Kind of Petition

Now the aim in prayer throughout this development in religion, it is obvious, was not to come into communion with God, but to secure His help. Man sought to use God for the most practical purposes of life. This is no reason for condemnation of him or of his "religion." He was trying to live as best he could. The singular thing, however, is that this motive in prayer has persisted in spite of religious progress. When man became moral and began to entertain noble sentiments, and experience their uplift, the possibility of the blessing of communion with the Most High through prayer dawned upon him. In time he came to have a new conception and valuation of prayer. But he did not give up the old for the new. After centuries, even millenniums, of civilizing ideas—such is the conservative power of a custom or social attitude, which is nowhere so strong as in religion—

people are still petitioning God for assistance in all kinds of situations and emergencies. And as proof of the efficacy of their prayers—that is, that they had influence with God—the most naive stories are told of the answers received. The classic instance is that of George Muller, who depended upon prayer to support his Orphan-House near Bristol, England. He actually maintained it (pragmatic test!). Another case almost as frequently cited is that of the steamship Spree which was disabled in mid-ocean. Dwight L. Moody, a passenger, assembled those on board in prayer for deliverance, and after a time another vessel appeared and took the passengers off—in response of course to that prayer. Evidence *of this kind* can be multiplied. Doubtless some readers may feel that they have had witness of the value of such prayer. We do not want to seem to treat lightly what others may sincerely believe. But surely the question must be rationally answered, How about those unnumbered cases where prayers have not been answered when the need was as great? We read in the daily press to-day that two elderly women had starved to death in the populous city of Brooklyn. They were apparently unable to bring themselves to beg, but they must have prayed. Can we refer the seeming indifference of God to their petition—spoken or unspoken—for daily bread, to the mystery of His inscrutable will? How about the thousands of ships that have gone down at sea with all their precious cargo and amid heart-breaking prayers, like the steamer Portland in 1898, with no other vessel near enough for rescue? As Bacon said, man marks the hits, not the misses. He notes the instances where things happen in accordance with his desires or belief; he overlooks the far more numerous cases where the results have been quite different. And really if things turn out as one has prayed they may, should he attribute it to the efficacy of his prayer—that he has had more influence with God than others, or that God has been more considerate of him, a partial Father? Such ideas are opposed to all that we cherish most.

The Higher Conception

It is time that this whole point of view should be given up. Reason, experience and the highest morals all condemn it. There is a higher conception. Prayer is a spiritual act. Its true immediate end is not to get this or that, but to find God. As Augustine says in his Confessions, "The reward of God is Himself." It is not houses and lands, barrels of flour for orphanages, changing or suspending the laws of cause and effect, but just having the blessing of His power and spirit. Tremendous results may and do flow from this. But these should be distinguished from prayer itself.

Many say, What is the use of praying if we do not obtain that for which we ask? They still have the wrong idea of prayer. If they prayed aright, they would not raise this objection. So many of us yet need to ask as of old, Lord, teach us to pray. Prayer is the going forth of the best self to what is highest, drawing nigh to God so that He draws nigh to us. It is a normal act. We pray because we must. It is as natural and as inevitable as that the seedling shall push its way through the clod to find the light and air above. The soul—we hope that behaviorists will pardon our use of this ancient term!—if it is to live and come to its own, must go forth in quest of its fuller life.

And prayer, if it is true, does bring one to God, into relations with Him. There is not a noble desire, not a resolution to do the heroic thing, to play the man, but lifts one to a higher plane and lays hold of the very power of God. What many of us need is to get out of the mire, to have done with this selfish indifference, this irresolution, this yielding to low desire. Prayer is the means to rise out of this. As Beecher said, it is wings. In the very aspiration or confession, God is discovered. This truth is brought out in a beautiful tale that is related in Tiele's Science of Religion:

A pious inquirer complained to a prophet—a Persian mystic—that his prayers to Allah remained unanswered, and he had been persuaded by Satan that they were all vain. "But why," asked the prophet, "have you ceased to call upon God?" "Because," replied the doubter, "the answer, 'Here am I,' never came, and I feared to be turned away from the door." Whereupon the prophet said: "Thus has God commanded me: Go to him and say, 'O sorely tried man, was it not I that urged you to serve me? Your invocation of Allah was my "Here am I," and your pain, your longings, your zeal, were my messengers.'"

Tholuck has expressed it finely in verse:

> Tell him that his very longing
> Is itself my answering cry,
> That his prayer, "Come, Gracious Allah,"
> Is my answer, "Here am I."
>
> Every inmost aspiration
> Is God's angel undefiled,
> And in every "O my Father"
> Slumbers deep a "Here my Child."

This story emphasizes what is important in genuine prayer. The form of words and the posture—whether we sit, stand or kneel—are relatively unimportant. What is of moment is the sincerity and nobleness of the thought of the prayer. Kirsopp Lake, who belongs to the Anglican communion, says in the August (1924) *Atlantic*, that in liturgical churches the congregation "are inspired by the service as a whole, without ever stopping to think about its meaning; indeed, if they did they would probably cease to be inspired." But to us it is just the worth and character of the ideas expressed in prayer that are significant. In public prayer, the minister is endeavoring by the utterance of the finest aspirations and sentiments, related of course to the people's life, to lead them to think and feel the same sentiments, and *thus* bring them to God.

Why Then Pray for People Far Away?

There is one question that is often asked: Why, if we know that we by our prayers can not change conditions, the laws of hygiene, in some distant land, or alter the course of a bullet on the battlefield, should we pray for those afar off or absent? The answer is that it is the natural outpouring of the unselfish heart. It is what such a soul really feels whether expressed in words or not. We would not

have ourselves just think of ourselves even in our aspirations! Such an attitude keeps us down, away from the highest levels. But the generous prayer for the sick and infirm, the desolate and oppressed in other lands, takes us up to *that* spirit and God, who includes in His sympathy and love all, the rich and the poor, the distant and near, the weak and oppressed. And we are reassured by this communion. We have found the Great Unselfish Universal Heart, and are ourselves for this reason, kinder, more just, more considerate and thoughtful, more Christian.

Real Personal Communion

For when we pray thus, it is real *personal* converse with the Most High. Some say that the effect of such aspiration is but the reflex act of your own mind. That may be one way of putting it. But when we pray not to escape a trial or duty, but for strength to deal with it, not to change the laws of the universe but to bring our lives into harmony with them, not that we alone but others, even our enemies, may be blessed, we have come in touch with a diviner spirit than that we usually know, just exactly as when we have had converse with the soul of some noble Emerson or Whittier—in book or in life. If it is said that this is a sentiment and ideal that we have known in our own better moments before, that it is only our truer self, very well. This is still the God in whom we live and move and have our being, with whom we may commune—mysterious fact—and thus be nobler and stronger.

Archbishop Trench has summed it all up in these words:

> Lord, what a change within us one short hour
> Spent in Thy presence will prevail to make,
> What heavy burdens from our bosoms take,
> What parched ground refresh, as with a shower!
> We kneel, and all around us seems to lower,
> We rise, and all the distant and the near
> Stands forth in sunny outline, brave and clear.
> We kneel how weak; we rise how full of power.
> Why, therefore, should we do ourselves this wrong
> Or others,—that we are not always strong,
> That we are ever overborne with care,
> That we should ever weak or heartless be,
> Anxious or troubled, when with us is prayer,
> And joy and strengthened courage are with Thee?

In the Coolidge Country

Lucius R. Paige

HARTLAND FOUR CORNERS, Vermont, said, "Come up and be our summer pastor!" So we looked on the map and it appeared near Plymouth, and destiny, peeping over our shoulder, whispered, "It is a land of 'silence and coolness,' it is just what you need, let us hie!" So we hied, higher and higher, up the Ashburnham hills, on through Bellows Falls, and joined the long train of tourists who sought Plymouth Notch, up the river through Windsor, and on the Woodstock road just beyond the "Three Corners" we found the "Four Corners" of the land of the Hart. Flowers in every room of the parsonage welcomed us. Dinner was served and waiting in the cosy dining-room, and better yet the smiling faces and the eyes that read "Welcome to the Hartland."

"Sky Farm." "Come up higher!" invited a good parishioner, and we took the trail to the foothills of the Green Mountains, 1800 or more feet above the sea level, where the cultured and courteous mistress of the farm greeted us. A cottage of gleaming white with trailing ramblers, against the background of the green hills that only Vermont can furnish. A garden where, tier on tier, and row on row, the floral delights of our grandmothers nodded their perfumed heads in artistocratic pride. A library that would put to shame many city homes, for as we chatted on this and that we found ourselves holding the newest book or the latest authority. Climb! invited our hostess, and we toiled, a bit breathless we admit, up a wild, rocky half mile, and there, like a map, lay the Green Mountains to the northwest, the White Mountains at the northeast, and the Connecticut Valley curving north and south. Dizzily we peered into the nearest valley where our hostess pointed, saying, "There is the home of the Rev. Stanley G. Spear of Roxbury." "Maplewood Farm," a white house with pleasant piazzas in well cultivated fields, hinted the hospitality we later realized. Back to the cottage, where, over real Scotch bannocks, tea and cake, we compared the Highlands of New England with bonnie Scotland, and our hostess revived her memories as a teacher in London schools.

Sunday. The first bell rang, and we went to church. Colonial simplicity in white and mahogany, memorial windows that tastefully blended sacred memories with present worship, dignified yet comfortable pulpit furniture, an altar that had felt the emphatic touch of Father Ballou—these awakened the spirit of worship. Calm and serious faces looked up at me. I thought of Dr. John Watson's stories of the Highland folk, I knew these were not here to be entertained, I recalled the old adage, "Take your best coat to the city but your best sermon to the country," and for once I was sorry I had no "barrel." Brother Spear came in, and kindly and courteously he made me at home in the church of his fathers. Like a good parishioner, he beamed when he ought to beam, and sang when he ought to sing, and prayed for the minister as a layman ought to pray. From a gold frame on my right Father Ballou smiled that quizzical smile. Here, in 1803, in the prime of his manhood, fascinating the countryside with his eloquence, wielding "the sword of the spirit" with power, *his personality* laid these foundations. Can we rebuild the old walls on anything less stable? Here he signed a contract to preach for Hartland and the sister churches of Barnard, Bethel, Bridgewater and Woodstock for one year for "the sum of seventy-five dollars in good salable neat stock at the cash price on Oct. 1st," and despite the long journeys on foot and horseback found time to preach in other places. From here he went to Winchester and put his stamp of approval on the Profession of Belief that we can never outgrow. From

these rugged hills and verdant vales he drew the inspiration that made him welcome to the Second Society of Boston. Has modernism yet found a substitute for sacrifice?

Windsor, the "Birthplace of Vermont," proud of her Constitution House, where the Constitution of Vermont was signed in 1777, her colonial mansions—among them that of William M. Evarts—her Rotary Club and her golf links—which proved attractive and elusive—shelters "Paradise," where as guests of the Nature Club we entered the "Gates." The ornithologists trailed the Virginia railbird, whose modesty disappointed us, but the botanist found a new variety of cat-tail; and lunching together under the hemlocks we drank deeply of nature's best. Music came softly—a herd of sleek Holsteins, each wearing a bell, played a symphony and gazed moon-eyed at us. Under tall pines, companions of those which in the colonial days furnished masts for King George's ships, in a natural amphitheater, we sat on benches or nature's carpet of pine needles, and listened to a young lady, just back from Egypt, who told of King Tut's tomb, and viewed snapshots of his Majesty's well seasoned countenance. There was room for all in "Paradise," and we closed the "Gates" regretfully.

Hartland has Damon Hall, a community building, a gift in memory of a Mr. Damon. Here, every Sunday night, Congregationalists, Methodists, Universalists, and visiting Baptists unite with enthusiasm in songs and prayer. Addresses are given and motion pictures shown. The Rev. Charles O. Gill of the Hartland Congregational Church is in charge. Brother Spear and the writer held up the Universalist banner on many evenings, and our musical director and members of our choir, cultured musicians, sang. Here is the "unity of spirit and the bonds of peace."

South Woodstock Academy, a Universalist institution of not so long ago, still continues the reunion of its alumni. The board seats and desks of recitation rooms, the old steel engravings of the halls, and the plain severe architecture crowned by a square tower and an insistent-toned bell, reflect that period of American education, *sans* frills and fads, that built character as well as intellect. The Rev. P. J. MacInnis is the August preacher here.

Woodstock, with its beautiful Common, its inn, and group of churches, not least the North Chapel, Universalist, where Weston Cate preaches the faith of our fathers, and the *Vermont Standard*, in whose advertising columns he features his programs, is a center that is growing in business, culture and homes that are beautiful. From here we turn toward Plymouth Notch, along the Ottaquechee River, over a perfect road and through a gorge-like, crag-hung valley, till, of a sudden, Plymouth Green, the much-photographed birthplace, and the early home of the President are at our feet.

Mr. Spear was our host, and led us through to the tea room, where we sampled the Plymouth cheese. "It is more famous than the President," said the democratic friend, "for it was famous before he was." We joined the battery of cameras on the dead line, where the Secret Service men were courteous and even obliging, and it was our fortune on the day that Ford, Edison and Firestone visited the President, to meet the President and his party as they prepared to journey to Woodstock. We bought a stock of pictures from Florence Cilley, and wrote our names in the birth-room visitors' book. Just above mine I read that of a man from West Virginia; next was one from Kansas. Forty-six states registered citizens here on a recent day. Reverently we climbed the steps and the worn grass to the hill in the cemetery, where a plain-clothes guard kept vigil, and stood uncovered at the grave of Calvin, Jr., at the end of the long row of the Coolidge family, thrust into the hillside right and rear, as if seeking the protection of mother earth.

Again we swing north to Barnard, where Brother Hoyt is the summer minister, and find him trimming a tree on the parsonage lawn. Our church here is prosperous, delightfully housed in colonial surroundings, and of cultured constituency. Two of its members, recently returned from a summer in Europe, greeted us and Mr. Spear, as former friends and parishioners in Roxbury.

Will Harvey does not know that two Universalist ministers stood on the steps of his substantial brick church at Bethel, and wished him prosperity in the Master's field. Bethel carries on true to its Biblical significance.

From Bethel to Royalton, where the Indians burned the town in 1780, and thence across the White River to South Royalton, the "home town" of the Mormon prophet Joseph Smith. On the bluffs on the left of the road to Sharon is the Joseph Smith Memorial.

Strafford has an old colonial church, now a community hall, where Calvinistic theology once held sway. A mighty sounding-board above the pulpit is supported by an antique wrought iron chain, part of which is a human hand in iron, painted in natural colors. The tradition is that as long as the preacher spoke the pure doctrine he was safe, but if his lips uttered heresy the hand let go and the weighty board and chains snuffed his audacity.

South Strafford has a beautiful and well-appointed Universalist church, the oldest of our faith in this region, with its Tiffany glass, tall tower, and memorial tablet on the lawn. Harry Fister was not in the church when we unlocked the door, but he will know by these presents that Stanley Spear, a former pastor of South Strafford, and the writer heard of his good work in the charming summer pastorate, and wished him God-speed as we stood before the altar of this historic church.

Winding down the Pompanoosuc River, we cross the Connecticut and enter Hanover, N. H. Dartmouth College has grown since last we saw it, with perfectly kept grounds surrounded by the splendid new buildings, and the air of clean and wholesome life which adds to the architectural effect of intellectual solidarity. We visit Cornish, N. H., where the ruins of Winston Churchill's residence, once the summer White House, look down on the Connecticut. We visit the church where Woodrow Wilson worshiped then, and draw mental comparisons with the Episcopal colonial church at Plymouth Notch, where our friend and neighbor of the Indianapolis days, the Rev. John White, is the President's summer pastor.

We visited Meriden, where on the heights stands

the Kimball Union Academy, once advertised by its Calvinistic trustees as being "twenty-five miles from any form of sin." Lower, on the New Hampshire side, is Claremont, "a city of ten thousand people," reads the entrance sign. Here Rev. C. B. Etsler's church of our faith is prospering.

Old Home Sunday at Hartland Aug. 24. The Rev. William Chase Couden, my predecessor in Indianapolis, former minister of Hartland, "chum" of the Rev. Stanley G. Spear, and much beloved here, came from Concord, Mich. "Mac," Mr. Macpherson, came with him and sang. Together we carried on a day of reunion. All the other churches of Hartland closed and united with us. The Rev. C. O. Gill, the Rev. M. H. Ryan, the Rev. Herbert H. Hines (of Woodstock Congregational Church) were on the program. Miss Florence Sturtevant was musical director. Mr. James Rich and Mr. and Mrs. C. B. Hemenway of the parish officers, and a loyal constituency, brought together the former members. Everybody was there. The Rev. Donald Flower, a Hartland son in our ministry, led in prayer, Mr. Spear preached, Mr. Couden revived old memories, Mr. Gill represented the other denominations, the writer "addressed," and Mr. Hines told us Vermont history. A broiled chicken supper in the parish hall, and a Sunday school picnic at Sumner's Falls on the Connecticut, filled a busy week.

Homeward to Cambridge we turn, with the vision of the simple, thrifty and righteous American life, as symbolized in Plymouth, enshrined in our hearts; our better selves refreshed from these mountain springs of our faith, our ambitions kindled by the heroism of our forefathers in the ministry; and richer in new friendships. As America turns to its shrine in the Coolidge country in something deeper than hero worship or idle curiosity, so we shall turn back to a niche in memory's country, and we are going to spell it H-e-a-r-t land.

Hartland Four Corners, Vt., Aug. 28, 1924.

The Institute Closes

Dorothy Hall

THE last week of the Institute of Politics was full of summings up and final statements. As no resolutions were passed and no official conclusions arrived at, the object of the Institute being merely to discuss facts and theories, not to recommend or carry out any definite measures, it was for the most part a series of individual conflicting opinions that were expressed and listened to. Agreement has not been the predominant note during the month.

The most spectacular altercation of the four weeks occurred in the final open conference on international finance, the subject under discussion being government control over private loans to foreign countries. Mr. Culbertson, leader of the conference, had introduced several speakers who had presented different points of view in regard to ethics in the export of capital. The final speaker was Oswald Garrison Villard, editor of the *Nation*, and he took a running jump and landed squarely with both feet where angels and most other people fear to tread.

"Our exportation of capital to South American republics has brought Pan-Americanism to the verge of collapse," he began, "and if the loaning of capital continues to go hand in hand with the use of our military forces controlled by politicians without principle, ready to throw over historic American policies and traditions for business or political or imperialistic reasons, it must inevitably, in my judgment, consolidate all Central and South American republics in a defensive league against the 'Colossus of the North.' The policy of our government in this matter has made the hollowest mockery of any pretense that an actuating motive in our entering the World War was a profound zeal for the welfare and political independence of small nations.

"In Central America, American corporations now rule the economic life of all five republics. Of the 1,859 miles of railroads in Costa Rica, Nicaragua, Guatemala, Honduras and Salvador, the United Fruit Company holds or controls leases on 783 miles, while an affiliated company controls 597 miles, leaving only 479 miles not so controlled. In 1920, the United States invested $39,000,000 in Latin America in open bond issues alone, while in 1921 the figure jumped to $195,000,000, and in 1922 to $247,000,000.

"Whatever the motive and the causes, the resultant situation is ominous in the extreme because of the complete change in the policy of the United States by which the American banker goes into Latin American countries with a marine by his side, or the shadow of one at his footsteps. This exporting of American capital to countries weaker than the United States, particularly those to the south of us, has become nothing more than an acid test of our democracy. The blood of the three thousand Haitians slain by our American marines and of the four hundred dead in Vera Cruz, mostly women and children, dishonors our good name, especially involved with so sordid a business as debt collection. The use of American forces to collect private debts and to enforce order is an immoral act.

"There is only one correct and ethical policy in the export of capital to foreign nations, that is to serve notice upon all American bankers and investors that when they go abroad they do so at their own risk and peril, and that the fleet does not follow them.

"It is the sacred right of every country to govern, or misgovern, itself as it sees fit. We have no right to drive weaker people into a superior civilization. It is infinitely better that backward people should find their own way onward and upward rather than be forced to embrace our capitalistic civilization by the influx of capital from rich nations. America can not be true to herself if she does not respect the rights of small nations. At the bottom of all is the fact that we are placing the rights of private property above human rights and are utterly forgetting Lincoln's greatest saying, 'No man is good enough to govern another without that other man's consent.'"

The minute Mr. Villard finished Admiral Huse sprang to his feet, a rather terrifying figure, as he is a very big man with a very big voice, and those who were near him and felt the full force of his righteous wrath had an impulse to hang on to his coat-tails to keep him from getting any nearer to Mr. Villard.

"I have been fifty years in the navy," boomed the Admiral, "and I have never known a case where our navy has been sent to collect a debt. I think the statement that there were three thousand Haitians killed by our marines is an outrageous statement to make. I will go further and I will say it is not true. There is no job that would be more repulsive to the navy than to be sent to collect anybody's debts.

"Pardon me if I speak a little loud," the Admiral interrupted himself, "I get a little wound up over these things.

"Why the custom house of Vera Cruz was taken I can not imagine. We did it, we were told to do it. But it is absolutely untrue that the majority of the four hundred killed in that attack were women and children. I was commanding the attack and I know that the casualties were mostly men." And then he demanded to know where Mr. Villard got his information.

"From an admiral," replied Mr. Villard, "one of your colleagues." "I should like to know his name, sir," retorted Admiral Huse, "because I believe I can get him court-martialed. If there is any admiral who made such a statement he lied."

The audience, who were quaking with excitement by this time, were relieved and perhaps a little disappointed too when Mr. Villard refused to give the name of the offending admiral and quickly and quietly brought the discussion to a close. Mr. Culbertson had been watching proceedings with a worried look, expecting at any minute to see his conference shattered into bits, and he seized the opportunity to pour oil on the troubled waters by expressing his appreciation of Mr. Villard's point of view, saying that while it differed radically from his own he knew it was that of large numbers of the citizens of the United States and he was very glad to have had it presented to the conference.

The final session of the round table on "Political Factors in Europe" was less exciting but more profitable. Peace plans other than the League of Nations were up for discussion, and Judge Anderson of Boston was invited to give his opinion of the *Christian Science Monitor's* suggestion that an amendment to the Constitution be adopted essentially as follows: "In the event of a declaration of war, the property, equally with the persons, lives, and liberties, of all citizens, shall be subject to conscription for the defense of the nation, and it shall be the duty of the President to propose, and of the Congress to enact, the legislation necessary to give effect to this amendment."

Said the Judge: "It is an interesting fact, which I had directly brought to my attention last night, that the substance of that proposition has been adopted in the platforms of both of the chief political parties in the election now pending. I do not at the moment recall whether there is anything in Mr. La Follette's platform on that subject or not, but both of the major parties—if they are major parties—have committed themselves to that proposition. It would, therefore, seem to be within the realm of practical politics and possibly and hopefully of nonpartisan politics—for there is such a thing sometimes as nonpartisan politics.

"In my view it is desirable that that amendment should be adopted. As pointed out in some of the literature in the *Monitor* it is at least doubtful whether the right does not now exist under the war power, so that Congress and the President might conscript property as well as men and lives and liberty. I was once subjected to cross-examination by a Senate Committee as to the extent of the war powers when they were dealing with the railroads.

"It would be a narrow and, I am inclined to think, an absurd construction of the war power to say that we can take our boys and put them in France in a war with Germany and that you can not take munitions, dollars, the accumulated wealth derived from the appropriation of natural resources in large part and the exploitation of labor in substantial part—for these are the two main sources of the great fortunes in this country—and apply that wealth to the defense of the nation.

"I discussed that aspect of it during the war with some very excellent lawyers, and I have no doubt of the present constitutional power of the nation to make a capital levy for war purposes. But to put that into the Constitution and to make it the duty of Congress to enact the legislation necessary, would have in my opinion a very considerable effect in preventing war.

"It is an undeniable fact that hitherto wars have been exceedingly profitable to a large part of those who flaunt their patriotism. We have had in this last war a crop of new millionaires whose performances, past, present and prospective, are no comfort or credit to sound-thinking American citizens. We plunged into a sewer bath of sordidness some four years ago unequaled in the history of the American people.

"In my opinion that plunge was in substantial part due to the profits made and still to be made out of the war and the war preparations; for you will not overlook that when the armistice came we had contracts and preparations for about another year of war, involving billions—an opportunity for profits never before equaled in the history of any single people in any war movement.

"Now if you will announce to the profiteers and hired parasites—for we have a great number of them, the professional patriots—that there will be no profits in war hereafter, there will be more careful consideration, the flag flying will be less flaunting, there will be less enthusiasm for going to war to increase the prestige of our nation at the expense of some other nation if there be no profits here in the process of increasing that prestige.

"There is nothing," he concluded, "that sobers an American patriot so much as the payment of something out of his pocket, instead of out of his neighbor's pocket. So I say that it is desirable that we support the platforms of the two major parties."

The other members of the round table greeted the Judge's little speech with much laughter and applause. Then Admiral Huse took the floor and we

all prepared for a vigorous "come back." But the Admiral surprised us.

"I want to bring another point of view to bear on this proposed amendment to the Constitution," he said. "I voted for it when we were called upon for our votes. I want to point out that there is another feature to it that the Judge in his excellent summary has not brought out.

"He has brought out the fact that it will make war very unpopular. That is most desirable, by all means. Let us make war unpopular. But at the same time we have got to make war unpopular with the fellow who might want to make war against us. It is not sufficient to make war unpopular in our own country. That's a very dangerous thing. As a military man, that is the very thing I have preached against, and many others have preached against. But at the same time, if we can make war unpopular with the other fellow, the man who would attack us, then I think we have solved the great problem or gone a long way toward solving it.

"By making this change in the Constitution of the United States, besides making war unpopular, it would make the United States so enormously more powerful than any other nation on the face of the globe to-day that I am sure, and I will give you a strong professional opinion, that there are not any two or three powers that would ever dare to attack us.

"I agree with the Judge entirely in everything he has said about making war unpopular in this country. I do not belong to the class that are trying to make war popular. We take the brunt of it. We want to make our country safe, and this proposed amendment will help to do so."

Thus the *Monitor* Peace Plan had the distinction of being about the only subject brought up for discussion at the Institute which could boast the approval of the navy and the "peace people" at one and the same time.

I am afraid that I have given perhaps too controversial an impression of the Institute, but in this very clash of opinions, to my mind, lies its chief educational value. If any member of the Institute didn't take naturally to listening to points of view opposed to his own he had enough thrust upon him during the month to cure him of his squeamishness. Prejudices there were in abundance, but they were not treated with any respect and the holder of them found it pleasanter to keep them locked in the secret places of his own soul.

Those of us who had been most appreciative of the educational value of the Institute were glad that the fourth week was the last. I, for one, had listened so hard and so steadily that I had reached my absolute limit of absorption. If everything at the Institute ran smoothly along one line of thought it could be kept up indefinitely, but so many conflicting ideas and clashing opinions and contradictory points of view on all sorts of subjects, from the Chinese consortium to the Esthonian agrarian laws, are apt to result in a temporary state of mental dishevelment on the part of those in attendance. After a month of listening and comparing and weighing in the balance, many of us felt a desperate need of a chance to get perspective on the whole business. But never, I am sure, have any of us been better provided with a background of information, with material for constructive thought, and with inspiration to pursue it. Those who attended the Institute of Politics were given a mental impetus which ought to carry them a long way, and enable them to throw a great weight of influence on the side of straight thinking and tolerance.

Our Prayers Together

Conducted by A. Gertrude Earle

Saturday, September 20

Not on an Altar shall mine eyes behold Thee,
Tho' Thou art sacrifice, Thou too art Priest;
Bend, that the feeble arms of Love enfold Thee,
So faith shall bloom, increased.

Not in the past, but in the present glorious,
Not in the future, that I can not span,
Living and breathing, over death victorious,
My God . . . my Brother-Man.

Ivan Adair.

O Almighty God, from whom every good prayer cometh, deliver us, when we draw nigh to Thee, from coldness of heart and wanderings of mind, that with steadfast thoughts and kindled affections we may worship Thee in spirit and in truth.

William Bright.

Sunday, September 21

To keep my health!
To do my work!
To live!
To see to it I grow and gain and give!
Never to look behind me for an hour!
To wait in weakness and to walk in power.
But always fronting onward toward the light,
Always and always facing toward the right.
Robbed, starved, defeated, fallen, wide astray,
On with what strength I have
Back to the way!

Charlotte Perkins Gilman.

Thou hast given so much to us, O Lord, give one thing more, a grateful heart; for Christ's sake. Amen.

George Herbert.

Monday, September 22

There is no great or small
To the Soul that maketh all:
And where it cometh, all things are;
And it cometh everywhere.

I am the owner of the sphere,
Of the seven stars and the solar year,
Of Caesar's hand, and Plato's brain,
Of Lord Christ's heart, and Shakespeare's strain.

Ralph Waldo Emerson.

O Lord, our heavenly Father, who orderest all things for our eternal good, mercifully enlighten our minds, and give us a firm and abiding trust in Thy love

and care. Silence our murmurings, quiet our fears, and dispel our doubts.

Edmund S. Rousmaniere.

Tuesday, September 23

O gift of gifts, O grace of grace,
That God should condescend
To make thy heart His dwelling-place
And be thy daily Friend!

Then go not thou in search of Him
But to thyself repair;
Wait thou within the silence dim
And thou shalt find Him there.

Frederick Lucian Hosmer.

Our prayer this day, dear Father, is for courage to look into our own hearts. We are wont to pray for the coming of Thy kingdom; but until the citadel of our own hearts is taken, Thy kingdom can not come.

Frank Durward Adams.

Wednesday, September 24

I believe in Human Kindness
Large among the sons of men,
Nobler far in willing blindness
Than in censure's keenest ken.

I believe in Love renewing
All that sin hath swept away,
Leaven-like its work pursuing
Night by night and day by day.

Norman McLeod.

We come to Thee, our Father, bringing our greatest problem: how to get on with one another. We long for that divine spirit which enables men to concede one another's sincerity, to believe in the essential honesty of human motives, however misguided they may be, and to think kindly of all men.

Frank Durward Adams.

Thursday, September 25

Restless, restless, speed we on,
Whither in the vast unknown?
Not to you and not to me
Are the sealed orders shown:
But the Hand that built the road,
And the Light that leads the feet,
And this inward restlessness,
Are such invitations sweet,
That where I no longer see,
Highways still must lead to Thee!

William Channing Gannett.

O most merciful Lord, grant to me Thy grace, that it may be with me, and labor with me, and persevere with me even to the end. Amen.

Thomas a Kempis.

Friday, September 26

Calm soul of all things! be it mine
To feel, amid the city's jar,
That there abides a peace of thine
Man did not make and can not mar.

The will to neither strive nor cry
The power to feel with others give!
Calm, calm me more! nor let me die
Before I have begun to live!

Matthew Arnold.

O God, who hast folded back the mantle of the night to clothe us again in the golden glory of the day; chase from our hearts all gloomy thoughts, and make us glad with the brightness of hope, that we may effectively aspire to unwon virtues, through Jesus Christ our Lord. Amen.

An Ancient Collect.

The Blessings of Public Worship

Daniel Evans

IT was a beautiful autumn day. One heard the call of Nature and felt like responding by tramping across country or riding into the unfrequented ways of lonely lanes. And the old books on the shelves and the new ones on the table looked very attractive. It would have been a delight to remain with them.

But the hour of divine service was drawing near; the bells were ringing their joyous notes; devout folk were already on the street, and we, too, felt the strong attraction of the House of Worship, and so we passed by nature to the God of Nature, and passed by the books to the God of the Great Book.

It was good to be in the church. We were among our friends. During the week, we went our several ways; we did our different tasks; we met socially and had many interests in common, and could find delight in one another's company. Now, however, in the House of God, we met on a different level; we had higher things in common; we were immortal souls with eternal interests; we were the children of the One Heavenly Father; we were now consciously far more than workmen, and business men, and professional persons. It was good to realize our deeper kinship, and to feel the common thrill of soul in response to the appeal of divine things. Having seen one another in such high moods, and in this divine light, we could not be quite the same to one another again; we would mean far more to one another than before.

Doubtless a single piece of coal can be set on fire and glow in its solitariness, but it burns much better and brighter when it is surrounded by other live coals. So with our souls. Doubtless they can be made to burn and glow when all alone, but it is much easier to have them set on fire and burn brightly when they touch others in the fellowship of worship in the House of God.

It was a great experience, too, to hear the magnificent music, rendered simply and devoutly, and to listen with alert mind and eager heart to the reading of the Scriptures, and the amazing truths that come from the soul of a prophet, and from the greatest of all prophets, the Christ of God. These truths found us at deeper depths than we are wont to be found by other books, braced us, and lifted us up to the heights.

The preacher was a genuine man, with a real religious experience, and with a message that concerned the deeper interior being of us all, with a passion to make us all true to our real selves. He gave us a truth in the strength of which we shall be able to go for many a day.

All through the service, it was clear to us all that the primary purpose of our being in church was to worship God. We were made to feel through all that was done by choir and preacher that we were there to be in the spirit on the Lord's Day; to have our sense of God quickened and deepened; to have our fellowship with Him in things divine and eternal made more vivid and intimate. There soon stole over us the mystic sense of the Divine Presence. We knew before that we were the children of God, but now we felt we were. Our worship was real, intense, joyous.

As we wended our way homeward, we wondered why all persons do not go to church to glorify God and to enjoy Him. We were profoundly impressed with the indispensable and incomparable service the Church renders in making such worship possible, and how wonderful is the opportunity given the minister to serve the deeper life of men. Nothing that psalmist, poet, or saint has said of worship overstates its divine obligation, its high privilege, and its rich blessing.

Things Which Remain

George A. Gay

Be not anxious for the morrow. Matt. 6 : 34.

THESE are years of perplexity and anxiety for thoughtful people. Those who are really interested in the welfare of mankind stand with wrinkled brows in the presence of the problems now confronting them, seeking the right way out. As a result of many causes humanity is passing through a phase of its evolution which no one understands.

The nineteenth century witnessed the most rapid and wide-spread advance of science and invention known to history. The steam engine transformed industry and hastened the development of the great cities, and with them the problems peculiar to city life assumed a greater importance. Labor-saving devices were introduced with astonishing rapidity, until the laborer in the factory became but little more than an essential cog in the wheels of a tremendous machine. The improvement of means of transportation and of communication due to the construction of railroads, canals, steamships, and later of telegraphs, telephones, radio, and then aeroplanes, converted what seemed to be an immense world into a small earth.

As methods of industry changed, as cities grew, as inventions made human life more comfortable and more productive, so, too, significant changes occurred in the realm of thought. Men altered their philosophy and their theology and their science to fit changed conditions. And the thinkers saw their theories and their systems and their religious customs collapse about them. Youth eagerly appropriated the new knowledge, threw aside old restraints, and launched out upon an untried voyage.

A materialistic view of life prevailed to a large extent. Men and women measured all things by material values, dollars and cents. Negatively speaking, the result of the advances made in science, industry, trade, and in the thinking of mankind was a shattering of the traditions and customs and habits and theories which had long prevailed. Man stood possessed of enormous power due to his achievements in harnessing the forces of nature, but without the knowledge as yet of how to use that power to the best advantage.

As if this perilous transition was not sufficient, the great nations lost all control of the savage instincts which had been less or more completely restrained for forty years, and engaged in a war more serious than any recorded in the annals of the human race. All patriotic sentiments were stimulated to the utmost, all scientific skill was engaged to invent and to manufacture instruments of death, even religious emotions were invoked to support the slaughter of enemies.

The results of this war have never been adequately tabulated, and can not be within a period of time so close to the event itself, but we are warranted in stating that out of the war has come a political upheaval unexampled in history. Kingdoms have fallen, national boundaries have been destroyed, new groupings of races have occurred. The moral effects of the war have been no less striking. Many observers maintain that there has been a great moral let-down since the war, due to the emotional reaction from the stress of conflict. Old sanctions have lost their power, old restraints have been removed, a new attitude towards all problems involving morals has developed. In the religious interests of humanity there have resulted equally great changes, and some most extraordinary reversions to ancient dogmas. In the perplexity and horror which the war occasioned people sought refuge in all sorts of religious ideas.

Negatively speaking, the effect of the war was to destroy many long-cherished delusions, many sacred ideals, many hopes, many plans for world-brotherhood. And now, in its wake, we find indecision, doubt, fear, hatred, and utmost confusion as humanity blindly gropes its way towards the light.

A review of the effects of the scientific advance which reached a climax in the nineteenth century leads us to conclude that the human race was irresolute and perplexed because it had not had time to adjust itself to the changed conditions. A review of the effects of the war justifies the assertion that the war paralyzed man's ability to think constructively for a time, and plunged the human race into chaos. The spiritual vigor of mankind was not prepared to withstand the onslaught of the savage passions unleashed by the war. Hence the amazement, the ineffectual struggles, the pessimism which now prevail.

Of course, in all which has been said both with regard to the scientific advances made by man and to the havoc wrought by the war, the approach has been from the negative side only. What marvelous advantages accrued to humanity as a result of the

discoveries and inventions of the nineteenth century, what new ideals and what tremendous moral vigor were stimulated by the war, what depth of experience and what height of religious idealism are now yielding precious fruitage—all of these I have purposely passed over.

As we look back over the devastation wrought by armed conflict and as we gaze upon the selfishness of men and the increased means for gratifying that selfishness as the result of inventions and the extension of knowledge, as we study the ruins of customs, traditions, theologies, philosophies and moralities of the past, we raise the question, What remains?

This leads us to discuss the topic, "Things Which Remain."

Because of a very wide-spread pessimism, because of doubts and fears, because of a feeling of insecurity and apprehension, because we all are floundering about in a morass of despondency and perplexity, it is well for us to repudiate this morbid surrender to our fears, and face the facts and cultivate a saner habit of thinking. When we pause and draw up a list of things which remain, we discover many encouraging signs.

After all is said and done, despite the destructive agencies which have been at work, the world itself, considered as a physical fact, remains. Sunshine and shadow, day and night, the endless succession of the seasons, the mountains and the valleys, the rivers and oceans, the stars and sun, vegetation, life, all these remain. The physical world to-day is just the same as it was before science came to man's aid to help him to unlock the secrets of nature, and as it was before a terrible war devastated France. This physical world is the source of our physical life, and we must never lose sight of this important consideration. As long as this world remains, providing present atmospheric conditions prevail, human life will be possible, and mankind will marry and give in marriage, will eat, sleep, work and play, will learn, will advance.

A second thing that remains is humanity itself. Millions lost their lives in the war, other millions are sacrificed during eras of peace (96,000 persons were slaughtered in this country as a result of automobile accidents last year). War, accidents, disease, carelessness, claim multitudes every year. But still humanity continues, and more than 100,000 babies were born to American parents last year.

And human nature remains. It is the same changeable, improvable, interesting and promising thing which it has always been. The great jumble of races, nations and tongues and customs is with us which has been in evidence since the days of old.

Granted these two things—the world and humanity—and we have the raw material with which to work to produce the kingdom of God.

We find as a third thing which remains the great problems of life which men must solve, and in the solving of which the human race develops intellectually and morally.

We are overwhelmed, checked, frightened by the conditions which prevail now because we lack both the insight and the poise which were characteristic of Jesus. We often despair of humanity, Jesus never despaired; we lose hope, Jesus never lost hope; we see things in part, he saw them whole. We are anxious and troubled about many things, he told men not to be anxious for the morrow. We lack confidence in God, he had perfect trust in the Father.

We should rejoice when we discover the tremendous questions which we human beings must answer. Here are a few of them: How to eat properly, so as to prevent disease? How to eliminate poverty? How to educate the entire human race instead of only small and favored parts of it? How to make the deserts blossom as the rose? How to prevent crime? How to develop honesty until truthful living shall be universal? How to promote perfect co-operation in industry? How to outlaw war forever? How to live righteous, holy, sober, and helpful lives?

These are but a few out of many questions awaiting solution, and in answering these the mind of man grows, the spirit of man rises, the life of man progresses. If there were no problems to be solved man would soon sink to the level of brute intelligence.

We have been shaken out of a false security. Our previous thoughts of God have been rudely overturned. Our views of the entire universe have been changed. We are living in a much larger universe than we formerly thought. Astronomy has opened up the vast extent of heaven. Psychology has bored into the peculiar and extensive fields of mental and nervous life. Biology has uncovered the secrets of life. Archeology has unearthed the past. Eugenics has charted the course which we must follow in the future if we would escape the fate of Egypt, Rome, and other empires of yesterday.

And every advance in knowledge has made possible a broader thought of God and a deeper faith in Him, a more intelligent faith in the Infinite.

The Father as we think of Him to-day is more than the Creator of a small world and a few billions of human beings on it. He is the Creator of an entire universe so extensive, so wonderful, so complex, so majestic, that our minds can not comprehend it.

And men are humbly, confidently, ardently, in love, seeking a closer fellowship with, a truer knowledge of, an ever-growing experience of, this God, called "the Father" by Jesus, "in whom we live, and move, and have our being."

Contrary to the expressed opinion of many down-in-the-mouth people, the human race is not repudiating Jesus. Despite all changes which time has wrought, Jesus remains. This does not mean that increasing numbers are interested in the churches which are erected in his name. The facts teach us that millions who never enter a church are admirers of Jesus, and seek to follow in his steps. It is unfortunate, according to the opinion of those who believe in the place, purpose and power of the Christian Church, that so many people regard the Church with suspicion and some with aversion, but this does not mean that they have lost faith in Jesus. There is a more general acceptance of Jesus and his teachings as the only way of life than formerly.

In the homes, in the schools, in the churches, in the stores, in the factories, on the street, wherever thoughtful people meet, there you will find that Jesus is honored. He is accepted as the inescapable Saviour of mankind. Admitting the prevalence of thoughtlessness, admitting the fact that thousands of

people are turning away from the churches, admitting that only a few people in comparison with the millions who live in the various countries are consciously striving to live according to the way of Jesus, we have much evidence to justify us in saying that Jesus is a fact and a factor for good in more lives to-day than during any other period of history. And we are also justified in stating that he will have more followers to-morrow than he has to-day.

Jesus and those who really walked with him even while science was making its great advances and upsetting pet theologies still commanded the loyalty of the multitudes. And Jesus and those who truly followed him were the only ones who emerged unscathed from the devastation wrought by the war. And Jesus remains to-day the hope of the world.

When any one approaches you, with a doleful face and voice and tells you that the world is plunging towards destruction at an alarming rate, just pause awhile and study humanity. You will, if you watch closely, observe that love and sympathy and friendship and helpfulness are just as much prized and just as much in evidence as ever. These remain to bless mankind. There is neither time nor space sufficient to permit a lengthy treatment of this sublime theme. But the great human interest which all normal persons take in all others, especially in the unfortunate, is more pronounced to-day than it has been since man first walked on earth. Is there a flood taking its toll of lives? Immediately generous hands are extended to help the needy. Is there a cyclone destroying a city? At once the emissaries of friendship are there to relieve distress. Are the children of the Near East orphaned, without food, without clothing, without shelter, without schools? Soon vast sums of money are collected, wise administrators are chosen, skilful teachers volunteer for service, trained nurses and experienced doctors hasten to the place of need, and all of the agencies of relief are in full operation. Is there sorrow next door? You and I hasten to extend our sympathy and assistance. Is there disaster in our midst? Helping hands, kind voices, do all that is possible to remedy the evil. Hatred, jealousy, prejudice and greed, vanish in the presence of human misery. The Good Samaritans have increased in numbers lately. Love is more general and much more efficient to-day.

The smoke of conflict has not yet drifted from the fields of battle. The confusion occasioned by armed strife has not yet been dispelled. The hatreds engendered by war have not been subdued. The recollections of injury and wrong and injustice and defeat have not passed. The collapse of many houses built of cards, the fond dreams, the great hopes, the ideal conditions—from the shock of this disillusionment we have not yet recovered. Yet there is left confidence in the future of humanity. Of course, there is the clamor of many voices, the voices of the doubters, those who say that God made a mistake when He created man, that man has bungled, has wrecked his own future. But these are the utterances of people whose faith was never deep enough to stand the test of fire.

Strong, happy, hopeful voices are heard on all sides. These assure us that God made no mistake, that man will not fail, that the future will be brighter than the past. Whether people complain and express doubts, or not, one fact is noticeable—everybody is living as though they expected to be here to-morrow. We are rebuilding our broken world and we are trying hard to dig down to foundations which can not be shaken. We are trying to profit by the mistakes of the past, and are laboring to make possible a warless and a sinless world. I went out into the woods as a boy, and very often deliberately and cruelly ruined ant-hills. What happened? The ants poured out of those cities, and began at once a reconstruction of broken galleries, a rebuilding of the entire structures. Those ants asked no questions, did not give up to fears. They knew that there was just one task before them—to rebuild what had been destroyed. There is not wanting abundant evidence that humanity is learning something from the ants. We are living as though we thought humanity had a future, the world was to continue, and that the future was to be better than to-day. Confidence in the future remains to stimulate us to greater activities in the interests of a better world.

The scientific advances which marked the century recently past did upset many pet theories, and undoubtedly did give man an exaggerated idea of the power resident in matter, but, on the other hand, it freed the mind from many intellectual shackles and paved the way for steady progress and great enlightenment. The good results far outweighed the negative.

The war without doubt destroyed many cherished ideas, and upset the life of the whole world. It undermined the moral bases of the past, unloosed the selfishness of mankind, released a host of evils into the thinking of men. On the other hand it was an eye-opener. It revealed to us the proportions of the educational task confronting mankind. It perfected many devices for the alleviation of pain, and put into operation many methods for the elimination of disease. It is reasonable to suppose that in the years which will come good will result from the war.

We are warranted in believing that despite the collapse of the old ideas due to the introduction of the methods of science, and despite the wreckage left in the wake of the war, there are some things which remain to bless mankind and in which we find an unquenchable hope for the future of humanity.

To the man whose mind is religious God is a more potent force for good than ever. Jesus is seen winning more disciples than previously, and Truth is triumphing over error with greater regularity and in shorter time. The future looks bright, it glows in beautiful colors, because man visions there the fulfilment of his dreams and hopes of a better world-order.

We conclude, then, that it is unwise to be anxious for the morrow; that humanity will meet successfully the test of time and of honor, and that the duty which we must perform is the duty of living and laboring to-day to lay the foundations of a human society which shall endure all of the shocks and changes incident to progress. It is for us to trust God, see clearly, work faithfully, love mankind devotedly, and in confidence toil on for the kingdom.

"The Decadence of the Pulpit"

Frank Durward Adams

AT last the cat is out of the bag!

A layman in Sioux Falls, South Dakota, has discovered the reason for "the decadence of the pulpit," and he has told the world all about it in a letter to the *Christian Century*. "I have talked," he says, "to business and professional men and also to preachers." His conclusion, which is stated under three heads, in perfect homiletical order, may be presumed, therefore, to be based upon what he learned in these interviews. Here is the indictment:

First, the minister is pampered. "He joins multitudinous clubs and societies, he frequents banquet halls and social festivities, he basks in the smiles of women, he is a fashion plate, he drinks afternoon tea with the ladies, plays golf with the men, his entire week is taken up with attending one social function after another."

Second, the minister is lazy. "This can be proved by the quality of the average sermon. . . . In other business and professions the business or the professional men stay on the job all summer, except perhaps for a week or two weeks vacation. The preacher . . . goes forth on a vacation of from six weeks to three months, besides all the other trips for which he finds some excuse during the remaining part of the year."

As if that were not enough, we are informed, as a third solemn truth, that the minister is of mediocre caliber, anyway. "He is mediocre in natural ability, he is mediocre in character, and the educational standards of the ministry are such that a man with a most mediocre educational attainment, one who would not be accepted into any other profession, can enter the ministry."

Whew! That ought to hold us for awhile! And maybe it's all true.

But the minister with whom the present writer is best acquainted worked an average of fourteen hours a day last year, including Sundays and holidays. He didn't drink a single cup of tea with the ladies, nor did he play one game of golf! Yes, he had a theoretical vacation of two months, during which he worked two weeks preparing and editing "copy," reading the proofs and directing the printing of a church Year Book. He conducted a number of funerals and officiated at a few weddings.

But, if the entire sixty days had been free, they would not have compensated for all the Sundays and holidays of the year, when other business and professional men, as a rule, do not even go their offices. Any vacation, therefore, which the latter can contrive, long or short, is *in addition to* all the most fortunately situated minister enjoys.

Possibly the Sioux Falls man bases his conclusions upon insufficient evidence. But there is perhaps enough truth in what he says, from one angle or another, to make most of us squirm a little.

Faithful are the wounds of a friend—that is, if he *is* one!

European Student Relief---Third Annual Conference

Muriel Heagney

Miss Muriel Heagney, now attached to the American Friends' Service Committee in Poland, formerly secretary of the Australian Relief Fund for Stricken Europe, which raised $1,250,000 for relief in Europe, is a member of the Australian Labor Party and came into the Relief Fund as a representative of the Trades Union group. She is now *en route* to Russia and Greece, and will contribute brief articles to the *Leader*.

FROM July 24 to 31 university students of many countries met at Schloss Elmau in the mountains of Bavaria to consider the economic and cultural needs of university students throughout the world, and to determine whether the European Student Relief organization should continue the work which it has been doing since 1920 or wind up its affairs. The program of the conference embraced reports and financial statements covering the activities of the E. S. R., consideration of university ideals and methods, and the discussion of future needs.

Two Australian representatives attended the conference—Mr. E. V. Newman of Sydney University, appointed by the Australian Student organizations, and the writer, who, being in Europe, was invited by the E. S. R. executive in recognition of the assistance given to Student Relief by the Australian Relief Fund for stricken Europe, of which she was secretary.

The delegation to the conference was widely international, diverse in religious profession and representative of the student body. There were 130 delegates, ninety-four men and thirty-six women, from more than twenty countries.

Almost all the delegates spoke at least one language in addition to their mother tongue. Statistics on this point revealed that 108 delegates spoke English, ninety-four German and seventy-nine French. It was agreed that these three should be the official languages of the conference, but during the proceedings it was found that official translations in English and German sufficed. Reports are, however, to be published in French, English and German.

Mr. Conrad Hoffmann, Jr. (U. S. A.), of the Central Office of the European Student Relief at Geneva, was elected president. During the war Mr. Hoffmann worked with the International Y. M. C. A. in Germany and speaks German fluently.

The first two days were occupied with formal business and addresses on intellectual life in Europe and the ideals of the university in different countries. Then the conference divided into commissions to consider and report to a plenary session on: (1) The

ideal of a university. (2) The cultural and economic needs of the students. (3) The E. S. R. work in Russia and amongst Russian refugee students in other countries.

With very little exception the formal addresses were not inspiring. Except for the note of poverty they might have been given in any academic circle twenty years ago. Several of the speakers stressed the national differences in culture and method, deplored the present economic circumstances of the middle classes, which to them appeared to involve the destruction of intellectual life in Europe, and expressed fear of the influence of the new classes rising to political and economic power in Europe.

But when the commissions began their work and the students became active participants the whole tone of the Conference changed. Realities instead of vague theories became the central consideration, and dismal forebodings gave way to schemes and ideas of mutual help and co-operation. Common needs and sufferings, similarity in outlook, and a new spirit were revealed. The attitude of these younger folk on whom the consequences of the war had fallen most heavily was infinitely more international and democratic than that of the earlier speakers of the Conference.

The questions submitted to the commissions evoked lively discussion.

In Commission I the motive of university study formed the main topic of consideration. Emphasis was laid on the fact that service to the community should be the chief purpose underlying study, and that the cultural aspect must be given greater attention than hitherto. The aim of a university must be to fit a student to take his part as a member of his community and to insure that he can make the best use of his life in the service of his fellows. It was strongly urged that a more international motive should be promoted, and that facilities should be made available so that the university would be open to any member of the community capable of taking advantage of its studies. No one should be debarred by financial reasons from entering the university. It was also agreed that greater care was necessary in the matter of physical health of the students; that the disadvantages under which women still work in some universities should be removed and complete equality assured to both sexes; and that the artistic and spiritual needs of the students should be cared for.

In Commission II the items of discussion were the economic and cultural needs of the students and the machinery by which these could be most efficiently provided for. Interesting information concerning self-help enterprises, hostels for students and student kitchens, was given by various delegates. A desire was expressed for greater facilities for the exchange of students—both during terms for study and in vacation as visitors—exchange of student literature, and various other means for enabling students of different countries to keep in frequent contact with one another.

After exploring the whole field of present day student activities it was agreed that there was still need for emergency relief, and that many features of the work hitherto done by the E. S. R. should be continued, such as relief in emergencies of material need, promotion and self-help enterprises, the organization of international student conferences, publication of periodical and other literature dealing with student problems of an international character, but that more emphasis should be placed on enterprises furthering cultural co-operation. Considerable difference of opinion was expressed at first as to the best machinery for carrying out the program agreed upon. One section favored the complete merging of the European Student Relief into the World Student Christian Federation, and continuance of the work as a social service department of that body. The opposite view was that the conversion of the E. S. R. into a body with a more specifically religious character might exclude some of the parties and organizations at present participating in the E. S. R. It was essential that a neutral attitude should be maintained. Finally it was agreed that the E. S. R. was best fitted to carry on the work and that it should undertake the administration of the new program and adopt a name suggestive of its wider field of work. It should also continue to work in closest co-operation with the World Student Christian and other student organizations and include all nations which may desire to co-operate.

In Commission III reports were given on the work among students and teachers in Soviet Russia during the past year. Though there was a gradual improvement in the economic life and the Government had made grants and allowances to students and teachers, there would continue to be hardship, and further help in the way of books, medical attention and some feeding was deemed advisable, but the final decision in this matter was left to the executive meeting of the World Student Christian Federation at High Leigh (England).

The problem of the Russian refugee student is still pressing. Material help is needed, particularly in the form of medical and dental attention, support for existing co-operative enterprises and loan funds for emergency and examination periods.

Reports were submitted to the full Conference and resolutions embodying the principles and ideas outlined above unanimously agreed to.

It was generally agreed that the Conference was an undoubted success from many points of view, and that it has laid the foundation for a permanent international union of students, thereby providing an avenue for continuous intercourse between students of every race, color, and creed which will help to break down the old barriers and lead to mutual understanding, co-operation and good fellowship in every sphere of student life and activity.

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THEOLOGICAL SEMINARIES UNDER FIRE

The fighting journalist, who now and then drops in to chat with the editors of the *Homiletic Review*, was once a clergyman. By rights he should ere now have been a doctor of divinity. For his failure—or his escape, as he calls it—he holds the seminary responsible. It "unfitted him for the ministry." It "never trained him to preach." It "never made him a pastor." What it did to him "it did to others."

For several months, the editors of the *Homiletic Review*

had it in mind to follow up the fighting journalist's charges and see what there was in them. It seemed an ungracious task, and, all along, we were prone to "let George do it," little guessing that George, in the person of Robert L. Kelly, LL. D., was already on the job. His book, a report to the Institute of Social and Religious Research, is called "Theological Education in America," and his publishers, George Doran and Company, have sent it to us for review.

We find it a dry, spiritless, dismal tome, but, nevertheless, packed with cold dynamite for the seminaries. Says the author, "Goodness rather than intelligence is held up as an end in theological teaching," for "with rare exceptions the seminaries are not conspicuous as centers of scholarly pursuits" nor are students "usually admitted on a basis of scholastic attainment." Whereupon, Dr. Kelly observes, in frigid but highly damaging terms, "Acquaintance with the scientific, the historical, the philosophical, and the ethical methods, recognized in other quarters as indispensable tools of scholarship, are only in rare instances prerequisites of theological study."

What an indictment! And how grave the detailed charges that follow! According to Dr. Kelly, "relatively few seminaries scrutinize carefully the academic training of incoming students in terms of standards usually prevailing elsewhere." In a word, "Come one, come all" is the rule.

Oftentimes, church dignitaries decide who shall be admitted, and the seminaries "stand for it," never deterred by the novice's gross incapacity. When unfit men have already been ordained to the ministry, divinity schools assume that measures toward mitigating their profound ignorance tend toward "raising the standard" of the profession.

The fighting journalist ridicules the men past thirty, if not past forty, whom he found among his classmates, and Dr. Kelly tells us that "most of the seminaries have more than their share of such students." Many of them lack "the previous training usually demanded;" they lack "the native ability" to succeed as clergymen. They "are often mediocre men." In many cases they are "men who have failed in other kinds of work." Says Dr. Kelly, "Too many seminaries admit them without careful investigation."

Also, he hits out at the lack of "reciprocal courtesies" among the seminaries, a lack which makes it possible for men who have been denied admission to one seminary to be admitted to another. That is serious. "They are a heavy drag upon the seminary that harbors them," he finds, "and a detriment to the cause for which the seminary stands." In a word, they "lower the standards of seminary training."

Dr. Kelly—as, for that matter, the fighting journalist himself—fully admits that there are brilliant exceptions, theological schools where much loftier ideals prevail, but "the number that rigidly enforce the highest scholastic qualifications for admission is not large." Less than half the students now in our seminaries are college graduates. A third of the students now in our seminaries have never attended any college, while "among the strictly graduate seminaries which admit only college graduates to the first year, there is no generally accepted definition of a college or list of colleges generally approved."

What now of the professors in our seminaries? Many are too old, for, as Dr. Kelly learns, "the system of retiring allowances has not been extended generally to the seminaries." Many are tired, worn out with incessant teaching, for "the custom of granting Sabbatic leave has not yet been introduced." Still worse, many are victims of intellectual repression. To be sure, the Divinity School of the University of Chicago announces a vote of its trustees declaring, "It is necessary that the Divinity School be conducted in accordance with the methods and ideals of the University, in which is included freedom of teaching," and the Harvard Divinity School commands, "Every encouragement shall be given to the serious, impartial, unbiased investigation of Christian truth;" but neither of these institutions is representative, and Dr. Kelly tells us that many seminaries require "the signing of pledges, sometimes with impressive ceremony, by the incoming faculty member." He goes on to give examples, disclosing that one charter provides:

> Every professor shall at the time of the next annual meeting of the Board after he enters upon his duties, be publicly installed, and shall deliver an address appropriate to the occasion, and shall make the following declaration: "I do solemnly profess and declare in the presence of God and the Directors of the Presbyterian Theological Seminary in Kentucky that I receive the Westminster Confession of Faith and the Catechisms of the Church as containing the system of doctrine taught in the Holy Scriptures, and that I will not teach anything contrary to the standards common to both the Presbyterian Church in the United States of America and the Presbyterian Church in the United States, according to the charter of this seminary."

Pledges are sometimes exacted even from students. Dr. Kelly quotes the catalogue of Xenia Theological Seminary as saying:

> Before being admitted to the Seminary every student shall, in the presence of the faculty, subscribe to a written declaration to the effect that while he is a student in the Seminary he will regularly, punctually and diligently attend upon all the instructions of the professors and promptly comply with all lawful requisitions of the faculty, and be subject to their lawful authority; that he will honestly conform to all regulations of the Seminary and that he will not propagate any opinion in opposition to the principles of the United Presbyterian Church.

Such requirements and various others oppressing the seminary are formulated, not by the professors, but by the trustees, and Dr. Kelly hits out at trustees in general. In his labored, though more or less effective, way, he accuses them of often being "too old," and then, returning to his attack upon the professors, he remarks, "It has been objected that if the faculty members are not able to assist at least in the interpretation of the needs of the community and to determine the general policy of the institution, they are not fit to be faculty members."

Turning now to the question of instruction in the seminaries, we find Dr. Kelly pointing out what seems to him a most deplorable deficiency, namely, the lack of "clinical training." By this he means supervised discipline in the actual work of the ministry. The thing is hardly so much as puttered with, he declares.

Dr. Kelly deplores also the very general lack of training in science at a time when the relations between science and religion involve problems of the gravest import. As he learns:

> Some of the seminaries are virtually untouched by the progress and method of science. They are conducted on the assumption that science and religion occupy mutually exclusive fields, if they are not indeed in actual conflict. In others a scientific view of the world is taken for granted, but little effort is made to enlarge the conceptions of theology so as to include the remarkable advance of scientific knowledge and to arrive at a unified world. There is an increasing number of seminaries that are formally committed to the scientific procedure, whose teachers know and speak the language of science, use its methods in the classroom and the laboratory, and undertake to interpret the life of the individual, the community and the world in terms of principles found in harmony with scientific theories and discoveries. In the hands of such teachers science becomes an ally of religion, deepening and clarifying insight and confirming faith. It is joyfully recognized as a way to truth.

Still again, it is charged in this book of Dr. Kelly's that

few seminaries succeed in training men to preach, though sometimes mere defects in delivery are dealt with, and Union Seminary, New York City, announces:

> Mannerisms pointed out and corrected . . . directness, conversational style, and sincerity will be insisted upon. . . . All faults are traced to their psychological cause. Repression, inhibitions and perversions of mental and emotional action are explained, and exercises given which are adapted to their correction.

Remains a still more important question: What are the seminaries doing to cultivate "the prophetic gift?" Next to nothing, thinks Dr. Kelly. As he declares:

> The disproportionate emphasis on the past, and the theoretical view of much of the curriculum material, assists in strengthening the *status quo*. The stipulation of creeds and oaths of allegiance to special doctrines that are found in many seminaries contribute to the same result. The didactic if not dogmatic methods of teaching, which are very prevalent, tend to emphasize in the student's mind the authority of men. Prophetic preachers may be spoiled through theology if that theology is after the tradition of the elders and not after Christ.

What place, then, have the seminaries in the educational world? Some have a very high and dignified place, but "many seminaries could scarely qualify as educational institutions, since they neither speak the language nor use the methods of modern education."

The *Homiletic Review*, while grateful to Dr. Kelly for his thoroughness, his courage, and his patience, feels that further investigation is needed. We mean to question the seminaries. We mean to question their alumni. In all charity and forbearance, we mean to work toward a revision of theological training, and this we shall attempt in a belief that no other service could be of greater value to the Church of Christ.—*Homiletic Review.*

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SOUTH CAROLINA STATE CONVENTION

F. B. Bishop

The annual session of the South Carolina Convention was held at the Feasterville Church, Aug. 22-24. It was probably the best Convention held in this state in recent years. There was more real interest manifest in the work of the state and denomination as a whole than there has been on exhibit for some time.

A good delegation came from every one of the churches, and a very large representation from all denominations in the community. A spirit of fraternity and fellowship existed which was good to see. The thing of most interest was the number of people who came to inquire about Universalism, and stayed to approve its exposition. One member of the Methodist church told me that he had been wonderfully helped and enlightened. I find it everywhere. People want to know what Universalism stands for.

Brother Halfacre, who has charge of the South Carolina work, and who should be hung for his modesty, requested the Southern Superintendent to do all the preaching. We started in Friday night, and kept it up in rapid-fire order until Sunday night. On Sunday five splendid young people united with the church—three men and two young women. One baby whose ancestry runs back into pre-Revolutionary days was christened.

The business of the Convention represented the inauguration of plans for the furtherance of the work of the Women's Association, Sunday school, and Y. P. C. U. The Convention became very much interested in the Southern Young People's Institute. Several pledges were made to attend the Institute next year. From each church there was appointed a counsellor, whose business it will be to furnish a list of young people of their community, to help raise money to send delegates to the Institute, and encourage folks generally to attend.

Another step in the right direction was taken when the treasurer's report showed something over two hundred dollars on hand, and it was ordered that this should be invested as the beginning of a permanent fund. Plans were laid to increase this fund as rapidly as possible.

As the Convention closed, there were many expressions of regret that we could not go on and reap the larger harvest which seemed ripe unto the gathering. The demand for evangelistic services came from every quarter, and a great work and efficient could be done if we had the time and the help necessary.

The Feasterville church is one of the old historic landmarks of the Carolinas. Revolutionary forefathers brought it into being, and some of the finest traditions of the old colonial days have been handed down through this church. Some of the finest families of the South are connected with it.

The 1924 session of the South Carolina Convention will not soon be forgotten, nor its effect soon pass away.

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THE PARABLES OF SAFED THE SAGE

The Parable of Long Distances

There was a Bouquet of Little Girls who gathered in Our Yard and played among the Hollihocks. And when I saw them there, I could not quite be sure which were the Hollihocks and which were the Little Girls. But after a time I knew. For the Hollihocks remained where they were, with their pretty frocks still nicely arrayed, and the Little Girls sat them down on the Grass underneath my window, and spake of the Summer and where they had been. And some of them had gone unto the Mountains and some of them unto the Lakes and some of them into the Forests and some to the Farms. And some had gone by Train and some by Boat and some by Automobile. And they told each other How Far Away they had been.

And after the others had told How Far Away they had been, the daughter of the daughter of Keturah spake, saying:

Where we go for the Summer, you have to Sleep in the Train; and no one can go any farther than that.

And the others were silent. For this appeared unto them the *Ultima Thule*.

Now I think this may have been just so far as that group of Little Girls was concerned, for I suppose that the daughter of the daughter of Keturah was as widely traveled as any of them, and she told the truth when she said that to make a journey to where she had spent the summer required that she should Sleep in the Train. And furthermore, she was right in supposing that there were no more nights in which the Train could have traveled in that direction without bumping into a large body of Salt Water. So she was not talking very recklessly. But there are longer journies that may be made upon this planet than from where the daughter of the daughter of Keturah resideth to the place where she spendeth some of her summers.

So it was not wholly without reason that the daughter of the daughter of Keturah backed the others off the map as she told about the place where she went for the summer, with the cottage by the Lake, and the Fish and Canoes, and a place where one may bathe every day, and of the Woods and the Birds and Squirrels and Swings and Things. And as for the daughter of the daughter of Keturah, it is no great disadvantage that as yet she knoweth no distance beyond. But there are grown men and women who suppose that if they go far enough toward any goal to sleep by the way, it is far enough. And there is no stopping place for the Pilgrim of the Spiritual Realm. Even as the Pillars of Hercules that once bore their warning in the Latin tongue, *Ne Plus Ultra*, meaning just what the daughter of the daughter of Keturah said, did not stop Columbus, so the Adventurers of the Realm of Truth must go ever onward, nor stop where they wake up after their sleep.

I think that after the short sleep that doth separate this world from Heaven, we shall meet an angel that will say, Rise, and refresh thyself, for thou hast many journies yet to go.

Understanding Our World

Germany

Germany was defeated in the greatest war of history after putting forth colossal exertions and losing 2,000,000 men killed, besides all the crippled. The decisive factor in an indecisive struggle was the entry of the United States.

The United States sent a strong army, gave its well-equipped navy, loaned huge sums of money, but did more by its statement of principles than in all these other ways combined. The President said, "We are fighting the German Government, not the German people." That penetrated to the humblest family in the most remote part of Germany. President Wilson's ideals of democracy dropped over the German lines effected a subtle change in the German fighting spirit. When the end came, his fourteen points became the hope of the German masses.

What has happened since is history. A terribly hard peace was imposed on Germany, sums of money exacted in reparation which no nation could pay, and Germany told to sign on the dotted line. What was worse, America forgot that she had said she had been fighting the German Government and not the German people, and turned against the German people. The better part of the United States raised $32,000,000 for the starving children of Central Europe through Hoover, $3,000,000 directly through the Friends, and over $3,100,000 through the Allen Committee, also disbursed through the Friends.

At the same time a determined and skilful propaganda was kept up in America to prove that practically all Germans were untrustworthy people. Every mistake of the German Government was magnified and outrageous stories invented.

France, England, the United States, and Belgium occupied the Rhineland in accordance with the terms of the Treaty of Versailles, and France later occupied the Ruhr and Saar as a punishment to Germany for failing to meet reparation payments.

Meanwhile in Germany, the Kaiser and royal family had been discarded and a democratic constitution adopted. Germany was not united in this because the military group objected to the peaceful ideals of the new government, and old officeholders under the monarchy and nobles clung to the monarchical ideal. On the other hand, radical communists objected to the new government as not being extreme enough.

At this time the intellectual classes of Germany generally adopted the democratic ideal, supported the new government, and eagerly looked abroad for some sign of sympathy from the other democracies of the world. The whole world, however, felt a reaction from the war, showed little sympathy, and went backward toward militarism and, if not autocracy, at least less liberty.

On the east Germany had the new autocracy of Russia anxious to make her Bolshevik. In Poland armies were equipped with French money and appeared menacing. In France a party grew steadily which seemed determined to keep Germany down, hold the Rhine and perhaps the Ruhr. Some of Germany's own financiers fattened on her distress, the currency depreciated to nothing, the investments of the middle classes were wiped out, and some forms of business were paralyzed.

To-day conditions are better because of a stabilized currency, but 5,000,000 men are out of work and have to have help. Small-salaried people, the professional classes, the clergy, the teachers, the doctors, have managed to live, but without the clothes, the food, the books, the recreations, to which they were used. Now comes a London conference, the terms of which are regarded in Germany as hard, but which carry the advantage of making them masters in their own country, increasing their self-respect, giving them new courage.

During the hard times since the war, economic hardship in the country and lack of sympathy outside have strengthened both the extreme right and the extreme left. The peak of the monarchist strength was reached last November, however, when Ludendorf led his futile and ridiculous revolt in Bavaria. The violence of the Communists and the few exhibitions of rioting have weakened them and the Government believes it can carry through the reforms of the Dawes Commission.

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The promptitude with which both France and Germany have performed their respective parts in putting into gear the machinery of the Dawes plan of reparation settlement and starting its operation is altogether commendable. The right spirit, the good will, is evident in the alacrity with which the French Government begins to arrange for evacuation of German territory and the German Government makes the first of the reparation payments stipulated under the plan. Immediately after the attachment of the German signatures to the London conference agreement, the French military authorities issued orders for the evacuation of the Dortmund-Heide area and of the zones connecting the Cologne, Coblenz, Mayence and Kehl bridgeheads, the districts whose French occupation constituted the customs penalties imposed with the entry into the Ruhr. On Monday last the German finance minister in Berlin, not waiting for the arrival of the agent-general of reparations on Tuesday, paid in to the agent's account at the Reichsbank 20,000,000 marks, the first advance instalment for the service of the $200,000,000 loan which is to be the basic financial strength for the working of the reparation scheme. Thus encouraging beginnings have been made, and if the two principal parties keep going in the courses on which they have entered all will be well.

American financial genius having had so much to do with the planning of the approved settlement operation, the reparation commission acts wisely in appointing American experts to important administrative offices. It is fortunate in being able to secure for three months the service of Owen D. Young as Agent General for reparation payments. He will manage in that time—and he can give no more—to put the whole complex plan into working order, guiding the other officials through the initial difficulties of affairs that are new to them, and smoothing the way for his own successor. The reparation commission has an expert American accountant in G. P. Auld, and it will have American members on three of its arbitral boards, dealing with questions of voluntary default, deliveries in kind and appeals from transfer committee decisions. Germany also wishes to have American assistance, and the organization committee of the new German bank of issue has appointed Gates W. McGarrah as a member of its general board. Such appointments are securities for judicial and efficient administration. All is business, honest business now. Reparations have been taken out of politics. And that is the best thing that could be done for Europe.—*Boston Herald.*

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Execution of the Dawes reparation plan went forward another step when the Reparation Commission confirmed the selection of Seymour Parker Gilbert, Jr., former United States Under Secretary of the Treasury, as Agent General for reparation payments, to succeed Owen D. Young, when the former member of the first Experts Committee must return home to the United States toward the end of this year.

The post is regarded as one with extraordinary responsibilities and the decisions of the Agent General are likely to be subject at times to intense discussion in Germany and in the Allied nations.

Powerful political and financial interests will be affected by the working of the plan so that much firmness and address will be required of the Agent General in order to compose the differences between conflicting interests and to realize the aims of the Dawes scheme and of the London agreement based upon it.

Mr. Gilbert, it is believed, will have the personal qualities necessary. His name was brought to the attention of the Reparation Commission by James A. Logan, the unofficial American observer, and by Owen D. Young.—*New York World.*

Home and Children

THE THINGS I MISS

An easy thing, O Power Divine,
To thank Thee for these gifts of Thine,
For summer's sunshine, winter's snow,
For hearts that kindle, thoughts that glow,
But when shall I attain to this—
To thank Thee for the things I miss?

For all young Fancy's early gleams
And dreams of joys that still are dreams,
Hopes unfulfilled, and pleasures known
Through others' fortunes not my own,
And blessings seen that are not given
And never will be this side Heaven.

Had I, too, shared the joys I see,
Would there have been a heaven for me?
Could I have felt Thy presence near
Had I possessed what I hold dear?
My deepest fortune, highest bliss,
Have grown, perchance, from things I miss.

Sometimes there comes an hour of calm:
Grief turns to blessing, pain to balm:
A Power that works above my will
Still leads me onward, upward still,
And then my heart attains to this,
To thank Thee for the things I miss.

Thomas Wentworth Higginson.

* * *

THE TRAVELER

DONALD was cross. There was no denying it—very cross indeed. It wasn't this morning only, but every morning lately it had been just the same. It could not have been anything about his home, for that had everything in it which should have made a little boy happy and glad on such a beautiful morning. It could not have had anything to do with the wrong side of his bed, for that was pushed up against the wall, so that he always had to get out the same side. Yet here he was, sulky and cross as two sticks.

At breakfast there wasn't enough sugar on his oatmeal. His egg was too soft. His toast was too hard. And he was so rude to Mary that father was obliged to speak sternly. When breakfast was nearly over, father looked questioningly across at mother, as if to say, "What's to be done with such an unreasonable little boy?" Mother sent a bright little nod back in reply, that seemed to say, "Leave him to me, daddy, dear. I'll see what can be done."

Presently she rose from the table. "Father," she said, "I'm going to send this little boy on a journey this morning before school time. His train leaves," she glanced at the clock in the corner, "in just eight minutes. He is going to sit here until train time and think, all alone by himself;" and before Donald had time to ask a single question, the door closed behind father and mother.

Way down deep, Donald knew that mother meant him to think over how he had been troubling them all; but he was so busy, wondering and wondering what mother could have meant about a "journey," that he had no time for that. He couldn't help being just a little bit excited, for he did love to play train, and mother could invent just the dandiest games.

Just as the clock was slowly and solemnly ticking off the eighth minute, the door opened, and mother came back. In her hand she held a long slip of green paper which she handed to Donald without a word. It was printed in big clear letters, just the kind that Donald was very proud of being able to read. And this is what it said:

"GOOD FOR ONE FARE"
Between the Following Points:
GRUMPYTOWN and SMILEYVILLE.
Stops at
1. MERRYMEAD
(Front Library Window)
2. SUNNYSPOT
(Up in the Bathroom)
3. FUNNYFIELD
(Kitchen Side Window)
4. SMILEYVILLE
(Out in the Barn)

"Huh!" growled Donald when he had finished reading. "I don't care much 'bout that! I know just what those old places are."

Mother only smiled.

"Better hurry," was all she said. "Train's leaving straight off."

"Where's Grumpytown?" demanded Donald.

"Right here in the dining-room, where you are," answered mother, rather soberly.

It was a very short run to the first stop, "Merrymead," the ticket called it.

"Don't see any reason for that name," sulked Donald.

But it was just the merriest kind of a place, if he had only let himself see it. Jolly Mr. Sun poured down on the broad plant shelf, where pink, white, and lavender hyacinths smiled, and yellow "daffys" nodded gayly at one another. The window ledge outside was alive with little birds, hopping busily about in the sunshine, picking up the crumbs that some kind hand had provided; while above in his cage, Puffball, with head cocked on one side, poured out a song which said, "See! Did you ever see such a day!"

Donald looked a minute. Then, "Huh! Don't care much 'bout that old place!" said he.

"Is this 'Sunnyspot?' " he demanded a moment later, sticking his head in at the bathroom door.

"What's that ye're sayin', Misther Donald? Sure, I'm thinkin' it's right ye are entirely. For sure th' blissid baby is a bit av a piece uv sunshine hersilf, she is that. Ye can look for yersilf," and Nurse Maggie pulled him gently through, into the big bright room. There in her little tub sat Donald's baby sister, chuckling with glee as she splashed the water about and watched it drip from her tiny fat fingers. She greeted Donald with a crow of delight, and an extra big splash. He really couldn't help a glimmer of a smile, for he did love "his baby" very much; and after he had bent down to wriggle his fingers through the water at her in the way that always made her

laugh, "fit to burst," as Maggie said, why, he really couldn't feel quite so cross as before.

Once more outside, he even managed to crack a little joke.

"Guess this train'll be 'xpress to the next stop," he said to himself as he shot down the banisters into the hall below.

"Funnyfield" puzzled him a bit. He couldn't seem to find it, though he stood looking and looking all around the kitchen. Then as he turned to the window, he suddenly spied something that made him giggle right out!

Out on the lawn stood the big, tall snow-man soldier that Donald had made a day or two before. But how changed! You see, it had turned warm in the night, and the sun rays of the first spring day had helped to turn him into the queerest looking soldier-man Donald had ever seen. Instead of standing erect and tall, as a soldier should, he was slumped over on one side, while the stick which he had carried for a gun stuck out behind him in a lop-sided fashion. His soldier cap had slipped over one ear. One eye was gone entirely, which gave him the appearance of winking merrily at the passers-by, while the melting snow trickling from his nose made him look as if he were weeping bitterly while he winked. Altogether, he was a sight to make even a sulky little boy burst right out laughing, which is exactly what Donald did. He couldn't have helped it, to save him.

So, you see, Donald had really reached "Smiley-ville," even before he came to the barn, his last stop.

This time there was a real "sure-nuf 'sprise" waiting for him. There in the middle of the big barn floor sat a little dog. It was the cunningest, brownest, curly-tailedst little dog that Donald had ever seen. It was the kind he had wanted and wanted for the longest time! Around his neck was a little collar, and to it was tied a printed placard which Donald had hard work to read, the little dog frisked so about him. Finally, he made it out.

"My Name is Happy-Go-Lucky. Happy for Short. I am Looking for a Home. On Account of My Name, I can only Live Where Every One is Happy All the Time. I Would Like to Stay Here if It is That Kind of a Place."

The little boy fairly flew in to mother. He didn't look in the least like the same child who had sat at the breakfast table.

"Mother!" he panted, "Mother! There's a little Happy-Go-Lucky doggie out in the barn, 'nd he can only stay where everythin's nice and pleasant. 'Nd if any one's cross, he'd have to go right straight pop off. 'Nd, mother, could you 'n' daddy 'n' Mary 'n' Maggie be pleasant 'nd smiley all th' time, d'you think, mother, so's he c'n stay?"

Mother smiled down into the anxious, excited little face.

"We'd all try *hard*, little son," she said. "And how about this little boy?"

"Why, 'course I would, mother. 'Course I would. I couldn't be cross if it would make my little doggie go 'way. Just cuz I didn't have any little dog, that's all I've been cross for, *ever*, mother. Didn't you know that?"

And I am glad to be able to tell you that Donald and Happy-go-lucky lived together for many, many years.—*Frances Clark.*

* * *

BASIC READING

A volume carrying, in readable type, the Declaration of Independence, the Constitution, and the Bill of Rights has been placed in every room of one of the larger hotels. This should promote understanding of documents basic to good citizenship. Many citizens have not read any of those charts to good citizenship and loyalty, save in a perfunctory manner. Few have really grasped their full meaning.

One reason for such lack of understanding is physical. Many have deferred studying these charters simply because they feel that they can read them at some more convenient time; and what more convenient time than that spent in a retiring-room? Also, the documents are generally tucked away at the end of some volume and printed in type difficult to read, which in itself is a deterrent. The hotel is to be commended for helpful action.—*Washington Post.*

* * *

PETER'S GARDEN

Mrs. Henry S. Collins

Peter's mother had a garden of beautiful flowers. It was the delight and joy of the whole neighborhood. Little Peter loved it as much as anybody, but he caused his mother endless annoyance by picking half-opened buds, bruising delicate blossoms and breaking off foliage through his persistent handling and touching of the plants, in spite of her admonitions to keep away from them.

How to preserve her lovely flowers and yet satisfy Peter's love of them was a problem to his mother, but a happy solution was found in her decision that he should have a little garden of his own.

Accordingly, then, at planting time, Peter's mother told him of her plan, and to his delight she presented him with a miniature set of garden tools. He helped to dig up the earth in his allotted small space and was untiring in his efforts to make it smooth and fine. Peter accompanied his mother on the trip to the seed store and reveled in the seed packets with their flowery illustrations, from which were finally selected seeds that would mature quickly and give an abundance of blossoms, such as nasturtiums, larkspur, poppies, marigold and phlox.

With his mother's help and careful guidance Peter planted the seeds and then began the watchful waiting for the first signs of plants in his very own garden. His mother taught him how to water it gently and one day showed him how to make a border around the garden of shells and small stones, which required careful matching and placing and occupied many happy hours.

Great was Peter's delight when the tiny plants began to appear and daily he reported the progress of their growth. "Mother, the poppies are poking through," or "The larkspurs are ahead of all of them!" he told his mother. Peter kept all weeds out of his garden as his mother had taught him to do and watered it whenever necessary. After long weeks of care, buds began to appear on the plants and Peter and his mother speculated daily as to which one would blossom out first. By and by the tiny garden rivaled his mother's larger one, with its mass of gay colors, and Peter's joy was very great when his mother gave him a small pair of scissors and showed him how to cut the flowers carefully. He loved to gather a bouquet for her to use on the table, or to select an especially lovely flower for his father to wear in the buttonhole of his coat. But he was happiest of all the day he gathered a beautiful bouquet of all the different kinds of flowers in his very own garden and carried it to his grandmother for a birthday gift. And Peter's mother was as happy as Peter himself, not merely because her flowers were no longer molested by small hands, but because her little Peter was learning so much about nature, was experiencing the joy of possession and the still greater joy of sharing his possessions with others.—*National Kindergarten Association.*

Book Reviews

Conducted by Granville Hicks

Any book reviewed in the *Leader* may be obtained by ordering from the Universalist Publishing House.

The Church To-day

Christianity and the State. By S. Parkes Cadman. The Macmillan Company. $2.50.

Christianity and Modern Thought. By Charles R. Brown and Others. Yale University Press. $2.50.

The Christian Church in the Modern World. By Raymond Calkins. The Macmillan Company. $1.75.

Dr. Cadman has produced a scholarly book, Dr. Calkins a direct and forceful book, Dean Brown and his associates an interesting and provocative book. All attempt to deal with modern problems in the light of Christian doctrine. Particularly they deal with problems which Christians face as Christians. Dr. Cadman's historical interest carries him back to the founding of the Church in his survey of the relations of Church and State. Dr. Calkins canvasses the activities of the Church to demonstrate its value. The writers of "Christianity and Modern Thought" draw upon science, philosophy, and psychology. All the books are characterized by mental alertness, wide and intelligent study, and a full comprehension of the present state of the Church.

"Christianity and the State" begins with a picture of the inadequacy of the wholly secular State. Dr. Cadman, declaring that patriotism is not enough, announces his intention of seeking a method of making the State Christian in order to make it safe. This endeavor takes him into the realm of history, where he seems entirely at home. He devotes a lecture to the history of the State, its conception by the Greeks, its place in the Middle Ages, and its changing status brought about by the rise of nationalism. He then describes the modern State, indicating its origin, and explaining its relation with Protestantism.

There follows a most interesting chapter on "The Citizen and the State." Dr. Cadman writes, "The democratic State which acts consistently will, so far as it can, take cognizance of anything morally wrong, not to organize or regulate it, but to repress it." But who is to decide what is morally wrong? Again he remarks, "Evidently it (the State) is warranted in protecting communal existence from whatever hurts it; and when false statements are silenced for the benefit of the community, free speech is not hurt; it is only rescued from the hazards of personal eccentricity." This seems to us to cover almost anything; it has always been the argument of those who would limit freedom of speech. On the other hand we find Dr. Cadman saying, "Social customs injurious to the State, even though authorized by its legislation, are not to be countenanced by him." After this rather vague and uncertain venture into the philosophy of the State, Dr. Cadman struggles on to *terra firma* once more: "The gap between the State he (Jesus) portrayed, and that which we know, must be closed by the Christian *Ecclesia*."

Three utterly brilliant chapters of history endeavor to review the various attempts which the Church has made to bridge the gap. Dr. Cadman disclaims all pretense to being a historian, but to us it seems a pity that he would not write a church history to take the place of the deadly dull volumes theological students now labor with. He has a flair for penetrating and revealing summaries, which give real insight into the period he describes. His early remarks on the Church as proof of the greatness of Jesus seem a trifle illogical, but that is a matter of opinion. With sweeping strokes he paints the rise of the Church, giving deft portraits of dominant figures. He turns to the break-down of the Middle Ages and summarizes with accuracy and acumen the revolutionary writings of Dante, Marsiglio, and Wycliff. He then describes the rise of nationalism and the separation of Church and State.

At this point Dr. Cadman returns to his original theme, calling his closing chapter "The Challenge to Protestantism." Reiterating that we have many lessons to learn from the Middle Ages, he turns to our modern period. "The imperative duty of Protestantism," he declares, "is world peace." To accomplish this end Protestantism "can and should coalesce for the readjustment of Christendom." Part of its task is that of religious education. Part is its great missionary enterprise. Finally he states: "To-day, multitudes of Protestants realize that there is a higher love than love of democracy; a greater commandment than that of the State; a nobler obedience and a purer service than any political rule can rightly demand. . . . They abound everywhere to identify Church and State with the Divine Order, and to idealize both as the executants of that Order." "Church and State must reciprocate afresh for the approaching internationalism of which Protestant union should be the forerunner and pledge."

Dr. Calkins begins somewhere near the point where Dr. Cadman leaves off. He takes for his audience those who have been alienated from the Church for one reason or another. He answers their objections, and at the same time he holds up high standards for the church-goers. That churches are necessary he seeks to demonstrate on an entirely utilitarian basis, feeling that, no doubt, the only common ground for his chosen readers and himself. In a few paragraphs, aided by some simple statistics effectively used, he shows that the Church is not declining, pointing to its many fields of activity as proof. He then seeks to indicate the mission of the Church, taking the position that there is no conflict between social and spiritual Christianity, that both are necessary, and that both find precedent in the life of Jesus.

Very vigorously indeed, Dr. Calkins enlarges on both these themes. He writes well in support of the social work of the Church, but he does not fail to emphasize the teaching of the Church. When he states the irreducible minimum which the Church must teach, he leaves some of the liberals out in the cold, but we are used to such treatment and no longer mind it. When he writes on worship he says some very pointed things, which might well be read by ministers, by chairmen of building committees, and by choir directors. On Church unity he is as emphatic as Dr. Cadman. The last chapter, dealing with Church loyalty, is the climax of the entire argument. Dr. Calkins calls for loyalty to the Church as such, regardless of poor sermons, inadequate services, and all the rest. Perhaps he will bring a few lost sheep into the fold, but we are inclined to believe that he will do fully as much for the people inside the Church as for those outside. Lazy, doubting, apologetic, or hyper-critical church members may take from the book a new lease of life.

"Christianity and Modern Thought" differs from the other two books in that it is the product of several pens, consisting of a series of lectures delivered by professors and ministers at the Congregational church in New Haven. As is only natural, the style of the essays varies from the hortatory to the pedantic, from the popular to the scholarly, from the naturalistic to the metaphysical. Two of the essays deal with science and religion, one of them, concerning evolution, written by a professor of paleontology. Professor Spaulding of Princeton writes on the psychology of religion. There is an essay on the place of the Church in modern society and one on Christianity and international relations.

Among the more stimulating of the essays is one by Albert Parker Fitch on "The Fundamental Beliefs of Christianity." Belief in the ethical supremacy of Jesus he places first. Professor Bacon of Yale has an interesting essay on "The Return to Theology." He says: "Read all your critical and pseudo-critical and fanciful and historical and every other kind of lives of Christ. It *is* of great importance . . . I myself have devoted a lifetime to it. I am not going to disparage its value. . . . But after you have done all that thank God for one theologian

(*Continued on page* 29)

The W. N. M. A.

Conducted by Mrs. Ethel M. Allen, 411 Glen Echo Circle, Columbus, Ohio

OUR GRADUATES

When we are honoring our graduates from high school and college in the June days, we must not forget that Blackmer Home has her graduates, too.

Three of our girls graduated from the English Department of the Woman's University this year. One of these was the Murray Grove girl, Yoshida San. We will remember that she was the one girl chosen from the Women's University in Tokyo to represent that school in a big meeting where speakers from all the universities expressed the gratitude of Japan to all the countries who sent aid in her distress. Yoshida San has returned to her home in Shizuoka and will assist Mr. Stetson in his work. He had asked for an assistant from Blackmer Home and it seemed fortunate that we could have one whose home was in Shizuoka fill this place.

The Rhode Island girl has just graduated from the university and will remain in Blackmer Home to assist Matsu in the Social Service Department, which will be carried on in the new Midori Kindergarten building.

The third university graduate is a boarding girl who has taken a position as teacher of English in a girls' school a long distance from Tokyo. She made a wonderfully good record in her school work, and of all the girls we have ever had in the Home she was the most omnivorous reader of English. She liked *good* reading and was simply delighted to find old *Atlantic Monthly* magazines in the attic of the Home. It was a real treat to her to read these.

Three of our girls graduated from the high school. One of these is the eldest daughter of Mr. Ito, who is in charge of the Perin-Cate Home. She is being supported by Ohio, and will now enter the English Department of the university to continue her studies.

Another of our high school graduates was the girl supported by Springfield, Mass., and she too will enter the English Department of the university, while the graduate supported by Maine Sunday schools will remain in Blackmer Home and will help Matsu in her work.

We had one graduate from the Kindergarten Training School. She graduated from the high school last year and is a daughter of Miss Osborn's first girl. Who shall say our girls should not marry when we find their children coming back to receive the same kind of training so deeply appreciated by their mothers? This granddaughter graduated at the head of her class, carrying off class honors, and is now a regular teacher in the Midori Kindergarten.

We congratulate Miss Hathaway on her choice of girls. It is not an easy matter to decide which girls to take into Blackmer Home. We would like best of all to choose those who will become leaders, and that Miss Hathaway has been able to do this in so many instances is cause for heartfelt appreciation. Words of highest esteem are constantly coming to us concerning our Matsu. She made a name for herself at the Women's University after her return from America, acting in the capacity as a sort of Dean of Women there, while waiting for the Midori building to be completed. Then to be chosen as a bride of the Assistant Professor of Physics in the Imperial University was indeed an honor to her and to the Universalist women everywhere.

God bless all our girls, and may we all have a great vision of the largeness of our task as we help in the training of girls who are doing much to bring in the Kingdom of Heaven.

Mrs. James W. Vallentyne.

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"JAPAN WONDERS WHY"

This is a pamphlet of thirty pages containing the findings of Dr. William Axling of the Tokyo Tabernacle.

The many years service of Dr. Axling in Japan placed him in a position to find the *true attitude* of the Japanese toward the Exclusion Act passed by our Congress, as few others could do.

Every Universalist should have a copy. The W. N. M. A. have these on sale, 15 cents postpaid. Send order to Miss Alice G. Enbom, 176 Newbury St., Boston, Mass.

Sunday School Search Lights

The address of the General Sunday School Association of the Universalist Church is 176 Newbury Street, Boston, Mass.

DAYS OFF

For the first time since my return from Turkey five years ago, I have had a real vacation, *sans* mail, *sans* telegrams, *sans* calls by telephone. I have spent eight days in Vermont, four of them rod in hand. Yes, I caught something; in fact I caught the largest fish residing in Lake Champlain. If he had measured one-half inch more he would have been half as long as I am, and he weighed more than the youngest member of your Cradle Roll. Fishermen, it is well known, spend much time in thinking and thinking and thinking. I thought a great deal about the present world problems, about the opportunities of the Universalist Church, and especially about the religious education of our young people. As a result I came back newly enthusiastic for the work of our Sunday schools and with a few fresh ideas that I am eager to apply for their benefit.

. . . .

Rev. George W. Perry knows more about rocks than any other man in the Green Mountain State. It is a delight to hear him explain the history of Vermont from the standpoint of the geologist, to learn the origin of the marvelous marbles which everywhere abound, to behold under his tutelage the deltas that even now are being formed in Lake Champlain. Mr. Perry's information is not confined, however, to matters of stone and water. He knows and likes to impart many important facts regarding the development of Universalist Sunday schools. When the Uniform Lessons were first advocated, he, Rev. A. B. Hervey and Rev. H. A. Philbrook secured their introduction into Universalist circles and induced a New York firm to issue them for our denomination. Mr. Perry was the first editor of the *Sunday School Helper*. It is good to learn that this honored veteran retains his interest in the education of the young and that he believes that progress is being made.

. . . .

A lady was searching for a home. She came to a sign saying, "Apartment to Let." The card was soiled; the glass was cracked; the frame was dilapidated; the supporting posts were out of plumb. She did not "apply within." The sign indicated to her the habit of the janitor, the attitude of the proprietor, the spirit of the house. She wisely decided that she did not care to live with such people or amid such surroundings. I sometimes come to a Sunday school which might appropriately have that janitor as superintendent. Everything is dusty and rusty and slip-shod. A don't care attitude is suggested by the room and everything in it. Now the Sunday school room is a sign. It attracts or repels. It is worth while to make it attract.

The Wanderer.

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GOOD STORY PAPERS

There are good story papers, poor story papers and very poor story papers. According to previous announcement the Universalist Publishing House has assumed agency for the best, which are the *Mayflower* for little children, *Boyland* for junior lads, *Firelight* for junior maids and the *Wellspring* for adolescents. A letter has been sent to each superintendent explaining about these publications and stating prices; and sample copies have been mailed. The Publishing House invites correspondence with all interested workers.

Young People's Christian Union

Conducted by Granville Hicks

PLANS FOR ONWARD

With the beginning of a new Union year certain readjustments are necessary in the plans for editing *Onward*. In general the policy of the past year will be continued, but some minor changes of interest are to take place. These partly concern the editorial board and partly have to do with the paper itself.

The editorship undergoes no change, but there is to be a change in the division of duties. Beginning with Oct. 1 Alsace Crosbie becomes associate editor, taking over part of the detail work and sharing in the planning of the paper. Miss Crosbie, a student at Tufts College, has served on the board of contributing editors during the past year, conducting the department known as "Gleanings." By natural ability, academic training, and editorial experience she is fitted for her new work.

On the board of contributing editors five Unioners will serve. This board was created more than two years ago, with the express purpose of making *Onward* more representative. The original board was composed of Ellsworth Reamon, now president of the Union for the second time, Ruth Owens, recently elected to the executive board of the Union, and Curt Conner. Last year's board was made up of Harold Lumsden, Haynie Summers, Everett Linnekin, and Miss Crosbie. The board has proved highly valuable. The members contribute editorials and articles and have a considerable share in shaping the policy of the paper. By means of a monthly board letter they offer suggestions, criticise plans as submitted to them by the editor, and comment on issues of *Onward* as they appear. The board is usually geographically representative.

Three members of last year's board will serve again this year. Everett Linnekin has resigned because of pressure of other work, but all the others are to continue their association with the journal. Harold Lumsden, Illinois state president, was elected to the executive board at Ferry Beach. Haynie Summers, Georgia-Tennessee president, also continues on the board. Miss Crosbie has become associate editor as described. Three new members have been added, Peggy Pearman, Grace Nash and George Hodder. Miss Pearman takes Miss Crosbie's place as editor of "Gleanings." They have the distinction of being the only theologs of their sex at Tufts. Miss Nash, for two years a member of the executive board, has also served as Ohio state president, having an excellent record in Union work. George Hodder, formerly active in the Rhode Island Union, enjoys a reputation as a keen and original thinker. His work as chairman of this year's student council at Ferry Beach met with general approval.

Division of Duties

In the past the editor-in-chief has had the sole responsibility for what might be called the executive end of the paper. He has corrected all copy, written for all articles, maintained a general supervision, and of late has read proof and made up the paper. In the future these duties will be shared with Miss Crosbie. She will care for the making up of the paper, and will also exercise supervision over all departments. The editor will continue to carry on his work with articles and editorials. Further details of co-operation will be worked out later.

The editorial board will continue to be largely advisory. Mr. Lumsden and Mr. Summers, representing the West and South respectively, will keep the editors informed as to the general interests of their sections and will offer advice and suggestions. Though they will write editorials from time to time, their duties will be chiefly advisory. Miss Nash and Mr. Hodder, on the other hand, will write editorials regularly, while Miss Pearman will devote herself to her department. All three, nevertheless, will offer suggestions and criticisms. Earle McKinstry, vice-president of the Union, continues as superintendent and business manager. Furthermore, as those who have enjoyed his covers will be glad to know, he will continue as staff artist.

The Policy in View

In the past three years *Onward* has followed a general policy which has not been materially changed during that time and will not be greatly departed from in the coming year. That policy has aimed to make *Onward* a trade journal plus. Union news, official statements, and departmental information belong in the paper, and indeed may be said to have the right of way under ordinary circumstances. On the other hand, it would be unfortunate if *Onward* were to contain nothing but Y. P. C. U. material. Being a good member of the Y. P. C. U. involves far more than a knowledge of the mechanics of the organization. *Onward*, to serve its readers well, must keep them in touch with the larger world of which the Union is only a small part.

This policy will govern the paper in the year to come, and if changes are made it will be because *Onward* is not measuring up to its ideals. Because of the delay in organizing the board it has not been possible to secure the views of the present members, but a tentative program, based on the opinions of last year's board, has been submitted to the new board for discussion. Last year's board emphatically stated that not enough space had been given to Union affairs. This, as all the members of the board realized, was due to a variety of circumstances, but this year every effort will be made to ensure a thorough education in Union business. The criticism regarding the broader field was less pronounced. Some members of the board felt that all had been satisfactory, but others objected to one aspect or another of the paper's policy in this respect.

For the coming year the board will seek to increase the quantity and improve the quality of the material devoted specifically to the Y. P. C. U. The more general articles will be of the same type as in the past, but there will be an effort to reach a wider range of interests and a more varied age-group. The constituency of the Union includes all kinds of young people and all ages of young people between fifteen and thirty, to put it conservatively. How to appeal to them all is a problem. Very few articles will have a universal appeal, and our goal must be to publish in proper proportions articles suited to the various groups. A second problem is how to select those subjects which are most important and most interesting. A more detailed account of how it is proposed to meet both these problems will appear later.

* * *

BOOK REVIEWS

(*Continued from page* 27)

apostle (Paul), that had the insight to realize that what the world needs is to have access to God, and that through the spirit of Jesus a man can have it." Another essay of merit is Dean Sperry's, entitled "Life after Death." Of course he says nothing new, for little original on the subject has been said since Plato's time, but he puts the old arguments with new cogency.

Among the many books on religion lately from the press we believe that these take high rank. One of them is the most scholarly book from the pen of a preaching minister we have seen in many years. Another is direct, forceful, and by no means lacking in scholarly qualities, though avowedly and successfully popular in tone. The third is an example of a type of religious book becoming increasingly frequent, an illustration of the value of collective thinking on this theme, bringing many and varied minds to bear on religious problems. Dr. Calkins' book is, unfortunately, unattractive typographically, but the other two books are pleasing in form as well as in content.

* * *

The difference is not made by much or by little opportunity, but by the recognition or the lack of recognition of it. It comes; and one is blind and deaf, while by his side another hears and sees. And the recognition depends on past experience, on the character which has been constructed day by day.

George Hodges.

Among Our Churches

Church News and Interests

PERSONAL

Rev. Henry B. Taylor of Meriden was struck by an automobile in Rome, Italy, and suffered a broken arm and collar bone, concussion of the brain and severe bruises. Returning on the Arabic he was hurled across his stateroom in the hurricane and suffered a severe setback. He is now recovering at his home in Meriden.

Maine

Round Pond.—Services have been held here, as usual, during July and August. Preachers in July included Rev. Stanley Manning and Rev. John Ratcliff. During August, Dr. Leroy W. Coons, of Boston, was our resident minister. The congregations almost completely filled the church. On Aug. 17, at the close of his sermon, Dr. Coons christened eight children. Practically the entire congregation participated in the communion following, for which the communion outfits from the neighboring Methodist and Congregational churches were borrowed. A Congregationalist and a Presbyterian assisted Dr. Coons as deacons, while Methodists, Baptists and the followers of New Thought seemed as sincerely at one in the service as the Universalists themselves. On Aug. 21, fifteen men and women were admitted into the church. This church was organized by Dr. Shinn back in 1888. There were originally thirty members, but death had reduced the number so that the membership had come down to fourteen. Now the enrollment is pretty near its former proportions. Through more than thirty summers Rev. Stanford Mitchell came to preach in this church, and to leave a memory so precious that it can never be erased. Within the year the church has been shingled and painted at a cost of between $700 and $800. Before another season Mrs. L. B. Lewis is to have the interior papered and painted. It is the plan to remove the two stoves from the main room and place a heating plant beneath the auditorium. On Aug. 5 the annual sale and entertainment were held from which $230 were netted. A wonderful Bluthner piano was installed in the church this summer. The proceeds from a week of music, together with a contribution from the Sewing Society, completely paid for it. Altogether it has been a rich and helpful summer and it would be difficult to convince the entire community of Round Pond that it is better to substitute a radio service each Sunday morning for the happy, wholesome hours spent in touch with the highest things in a place endeared by sacred associations.

Massachusetts

Springfield Second.—Rev. Elmer D. Colcord, pastor. For the fifth consecutive year our church will conduct a food and luncheon booth at the Eastern States Industrial and Agricultural Exposition held in Springfield, Sept. 14-21. Universalist visitors to the Exposition are invited to make their headquarters at the Second Universalist Church booth, located on the street directly west of Machinery Hall, not far from the Massachusetts State Building.

* *

DEPARTMENT OF SOCIAL WELFARE

Rev. Charles H. Pennoyer, Director of the Department of Social Welfare, has appointments as follows: Sept. 14, Bellows Falls, Vt. 15, Brattleboro, Vt. 16, Winchester, N. H. 17, Concord, N. H. 18, Woodsville, N. H. 19 to 21, open dates. 22 to 24, Maine State Convention. 25, Dexter, Maine. 26, Calais, Maine. 28, Bangor and Pittsfield, Maine. 29, Tufts College. 30, at Headquarters.

In some of these places there will be several meetings and in most of them a round table conference besides the general address.

Notices

MAINE UNIVERSALIST CONVENTION

The ninety-sixth annual session of the Maine Universalist Convention will be held in the Universalist Church in Gardiner, Maine, on Tuesday and Wednesday, Sept. 23 and 24, 1924. This meeting is held for the purpose of electing officers for the ensuing year and transacting such other business as may legally come before it.

The Maine State Y. P. C. U. will hold its annual convention Monday afternoon and evening, Sept. 22; the State Sunday School Association on Monday evening and Tuesday morning; the State Women's Universalist Missionary Society on Tuesday afternoon; and the closing session of the entire gathering will be the Comrades' banquet on Wednesday evening.

Stanley Manning, Secretary.

* *

PENNSYLVANIA STATE CONVENTION

The ninety-third annual session of the Pennsylvania Universalist Convention is to be held in the Universalist church of Girard, Pa., Sept. 23, 24 and 25. The Girard church extends a cordial invitation to all ministers and delegates, and friends of the faith. Lodging and breakfast will be provided in our homes, free. Dinner and supper will be served in the Parish House.

We can better serve you if you will let us know that you are coming, and how many there will be in your party.

Herbert H. Graves, Minister.

* *

W. U. M. S. OF MAINE

The thirtieth annual Convention of the W. U. M. S. of Maine will be held in the Universalist church at Gardiner, on Tuesday, Sept. 23, 1924, at 2 p. m., for the election of officers, and any other business that may legally come before this meeting.

Persis Shedd, Secretary.

* *

NEW HAMPSHIRE STATE CONVENTION

The ninety-second annual session of the New Hampshire Universalist State Convention will be held at Marlboro, Sept. 24, 25, for the hearing of reports, election of officers for the ensuing year, and the transaction of such other business as may legally come before it.

Preacher of annual sermon, Rev. Henry A. Parkhurst. Addresses by Rev. J. M. Atwood, D. D., Rev. R. F. Johonnot, D. D., and H. H. Metcalf, Esq.

Those desiring entertainment apply as early as possible to Mrs. Ray H. Page, Marlboro, N. H.

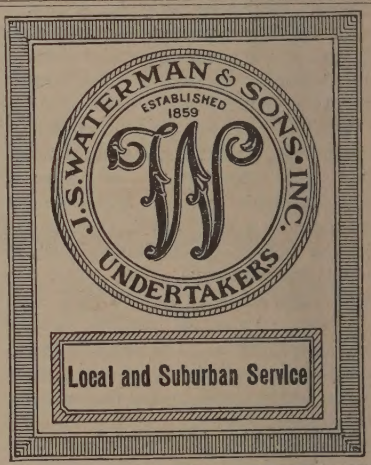
Asa M. Bradley, Secretary.

* *

UNIVERSALIST CONVENTION OF MINNESOTA

Notice is hereby given that the fifty-ninth annual session of the Universalist Convention of Minnesota will be held at the St. Paul Universalist Church, St. Paul, Minnesota, Oct. 1 and 2, for the election of officers, reports, etc., and any such business that may come before the Convention.

Thomas J. Farmer, Secretary.



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During the summer months there are accommodations for women unattended who may wish to visit Boston for a few days at a time. For such transients the price is $1.25 a day.

For further information please address the Superintendent, Miss Ruth E. Hersey, 14 Worcester St., Boston.

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July 23 1924

Crackling

The Society for the Suppression of Cruelty to the Higher Animals should stop the taking of close-ups of moving-picture actors engaged in thought. It is too painful to watch and makes the people callous to suffering.

The movie technique is to blame. It requires that our hero undergo the pangs of ratiocination in a close-up. The villain, in plain sight of the hero, strikes at him three times with a meat axe, empties a .45 Colt's at him, sets fire to his house and rides away with the fainting heroine. What next? A close-up of the hero's manly face. His eyes narrow, betokening thought. Seconds pass. Wait! He's getting the idea—he's got it! *The villain hates him and is doing him wrong! Gods!*

It is too much. Movie actors ought not to be required to think out hard things like that with people who have paid to be amused watching them.—*C. M. P. in Life.*

* *

One of the Vermont court stenographers tells of an amusing incident that happened when she was taking the evidence in a case where the witness was of foreign extraction. He was much excited over the questions in the cross-examination, talking rapidly in not too good English, which was often difficult to understand. He was often asked to repeat what he had said and to speak slower so the reporter could get it all. Finally the lawyer asked him again to speak slower and more plainly, and asked:

"Why do you talk so fast?"

"I'm trying to keep up wid her," he replied, pointing down to the reporter in front of him.—*Boston Globe.*

* *

I woke to look upon a face
Silent, white and cold.
Oh, friend, the agony I felt
Can never half be told.
We'd lived together but a year,
Too soon, it seemed, to see
Those gentle hands outstretched and still
That toiled so hard for me.
My waking thoughts had been of one
That now to sleep had dropped;
'Twas hard to realize, Oh, friend,
My Ingersoll had stopped.

Osteopathic Magazine.

* *

Recently the following testimonial was received by a patent medicine concern:

For nine years I was totally deaf and after using your ear salve for only ten days I heard from my brother in Nebraska.—*Exchange.*

* *

Rockefeller says he is grateful for the opportunity of being of use to his fellow men. You've noticed the stations, of course.—*St. Paul Dispatch.*

* *

"Are you sure he loves you?"

"Absolutely. He objects to my bathing suit."—*Life.*

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